REPORT OF PROCEEDINGS

OF THE

1853 & 57 gone

CONVENTION

OF

CHURCHES OF CHRIST,

AT THE

ANNIVERSARIES

OF THE

AMERICAN CHRISTIAN BIBLE, MISSIONARY,

AND

PUBLICATION SOCIETIES;

HELD IN CINCINNATI, OCTOBER 18TH, 19TH AND 20TH. 1853.

PREPARED FOR PUBLICATION BY THE SECRETARIES.

CINCINNATI:

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

Morris, Clawson & Co. Printers.

1853.

CONSTITUTION

OF THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

PREAMBLE.

WHEREAS, The Sacred Scriptures, the Hebrew of the Old Testament, and the Greek of the New, are the only authorative divine standard, containing the only revelations of God to the human race, extant; and whereas, it is the duty of Christians, who are called "the light of the world," to acquaint the human family with those revelations, by faithfully and thoroughly translating and circulating them:

We, therefore, to form an agency of the churches for Bible distribution, resolve to unite our labors under the following

CONSTITUTION.

ARTICLE I.—The name of this association shall be the AMERICAN CHRISTIAN BIBLE SOCIETY.

ART. II.—It shall be the object of this Society, to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations.

ART. III.—Any church, Bible co-operation, or other Christian organization, placing its surplus funds in the treasury of this Society, shall have the right to appoint one member, for each annual contribution, and for every fifty dollars contributed by it, it shall be entitled to another member, and all persons heretofore constituted life-members, or life-directors, shall continue in the enjoyment of their rights.

ART. IV.—Each contributor of twenty-five dollars shall be a life-member, and each contributor of one hundred dollars shall be a life-director.

ART. V.—All the officers of the Society shall be *ex officio* members of the Society, during their continuance in office.

ART. VI.—A Board, consisting of a President, nine Vice-Presidents, Corresponding and Recording Secretaries, and Treasurer, together with twenty-five Managers, shall be appointed annually, to conduct the business of the Society. The President, two Vice Presidents, Secretaries, Treasurer, and sixteen of the Managers, shall reside in Cincinnati, or its vicinity. The members of the Board shall continue in office until suspended by a new election, and shall have power to fill such vacancy as may occur in their number.

ART. VII.—The Board of Managers, and their officers, shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to; seven of whom shall be a quorum.

ART. VIII.—The Board of Managers shall have power to appoint such persons as may have rendered essential services to the Society, members for life or life-directors.

ART. IX.—At the meetings of the Society and of the Board of Managers, the President, or in his absence, the Vice President first upon the list, then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence, such member as shall be chosen for that purpose, shall preside.

ART. X—The annual meetings of the Society shall be held in Cincinnati, on the Tuesday after the third Lord's day in October, in each year, or at any other time at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year.

ART. XI.—The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three day's notice of such meeting to be given.

ART. XII.—The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

ART. XIII.—No alteration shall be made in this Constitution, except by a vote of two-thirds of the members of the Society present at an anual meeting, nor unless the same shall have been proposed at a previous annual meeting, or recommended by the Board of Managers.

DELEGATES, ETC.

In attendance upon the Anniversary of the various national Societies connected with the Churches of the Disciples of Christ, were the following, who were life directors, life members, or delegates from Churches to one or all of the Societies.

VIRGINIA.

ALEX. CAMPBELL, *Bethany College.*
L. P. STREATER. "

PENNSYLVANIA.

JAS. R. CHALLEN, *Philadelphia.*

NEW YORK.

JULIUS STEVENS, *Buffalo.*

OHIO.

D. S. BURNET, 1*st. Church, Cin.*
THURSTON CRANE, " " "
JACOB BURNET, " " "
C. H. GOULD, " " "
S. G. BURNET, " " "
R. M. BISHOP, " " "
THOS. J. MELISH, 2*nd* " "
JOHN A. DEARBORN, " "
GEO. TAIT, " " "
B. S. LAWSON, " " "
B. FRANKLIN, *Clinton St. Church.*
R. S. COMPTON, *Mount Healthy.*
J. H. LOCKWOOD, *Bethel.*
W. M. IRVIN, *Port William.*
T. J. MURDOCK, *California.*
JAS. M. HENRY, *Dayton.*
B. F. PERKY. *Bedford.*
A. E. STRICKLE, *Wilmington.*
ISAAC STRICKLE, "
JOHN REYNOLDS, "
SAMULE HYLE, "
JOSEPH STRICKLE, "
B. U. WATKINS, *Carthage.*
A. D. FILLMORE *Fulton.*
JOHN CATT, *Cheviot.*
JOHN T. POWELL, *Pleasant Grove.*
ISAAC ERRETT, *Warren.*
J. J. MOSS. *Akron.*
DANA CALL, *Erie Co.*

INDIANA.

L. H. JAMESON, *State Convention.*
W. C. BRAMWELL, " "
B. K. SMITH, " "
J. M. MATHES, " "
J. B. NEW, *Indianapolis.*
JAMES SCOTT, "
S. W. LEONARD, *Slate Run.*
ELIJAH GOODWIN, *Bloomington.*
MORTON GREEN, *Brownsburg.*
H. G. GREEN, "
WM. H. MOORE, "
J. H. DAVIS, "
G. W. BRANHAM, *Franklin.*
D. B. SIMPSON, *Brownsville.*
E. S. FRAZEE, "

KENTUCKY.

JOHN YOUNG, *State Convention.*
A. B. WHITE, *Covington.*
S. C. PERRIN, "
H. HATHAWAY, "
R. S. LATIMER, *Carrollton.*
S. W. IRVIN, *Cane Ridge.*
JOHN I. ROGERS, *Elizaville.*
H. P. TAYLOR, "
L. L. PINKERTON, *Midway.*
DR. E. O. BELL. *Flemingsburg.*
ANDREW WOOD, *Maysville.*
J. ROGERS, *Woodford Co.*

MISSISSIPPI.

DR. M. H. SLOSSON, *Woodville.*

MINUTES OF THE ANNIVERSARY

OF THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

The eighth session of the Annual Convention of the American Christian Bible Society, was held in Christian Chapel, Cincinnati, on Tuesday morning, 18th October, at 10 o'clock.

The meeting was opened by religious exercises, conducted by Bro. J. M. Mathes, of Indianopolis, Indiana.

The President of the Society, Bro. D. S. Burnet, then delivered an extemporaneous address on the mission of the Society, in connection with the moral and political aspects of the age.

The Corresponding Secretary then presented his annual report. Accepted.

REPORT OF THE CORRESPONDING SECRETARY.

During the past year, the Board have made seven new appointments of Colporteurs, viz: J. C. Ashly, in Illinois; James M, Taylor, in Erie county, New York; Wm. B. Moore, in Adams county, Ohio; Wm. Arbuckle, in Dade county, Missouri; Wm. Dufee, in San Augustine, Texas; Washington McIlvain, in South Bend, Indiana; and William Auguste Schubert, in Lycoming county, Pennsylvania. James M. Taylor, the first of the above mentioned persons, gives gratuitously such services as he is able to render to the Society, and the others are employed upon salaries. It has not been so difficult as formerly, to obtain laborers for the work of Colportage. Indeed more persons have made application for appointment than the Board has thought it expedient, in the present state of the finances of the Society, to employ. There has been no agent in the field in behalf of the Society since the last annual meeting, and the receipts, consequently, have not been so large as would justify the Board in sending out as many Colporteurs as it would have desired. In the coming year it is hoped that the services of good agents may be procured, and that a largely increased, amount of funds may be raised through their exertions. It is hoped,

however, that the churches, and individual brethren, will not wait to have their zeal excited by the appeals of agents, but that they will manifest their liberality by remitting, of their own accord, what they can spare for this enterprise, from the store that God has given them. The fitful zeal which is temporarily aroused by the stirring appeal of an agent, is certainly far better than a perpetual stagnation of the feelings of benevolence; but just as certainly, it falls far short of that systematic unwavering persistence in well doing, which our obligations to Him who died for us, demand.

Our relations to the American Bible Union continue to be of the most cordial and harmonious character. The Baptist Community, it is well known, are divided in their sentiments in regard to the revision of the English version of the Holy Scriptures; and a large proportion of the especial adherents of the American and Foreign Bible Society bitterly oppose the work. Bigotry and intolerance are generally consistent with themselves. And, as might be expected from those who would array themselves in hostility to a movement, which, more than any other of this age, involves liberality of sentiment, and freedom from sectarianism, one of the strongest grounds of their opposition appears to be, that we are associated with their brethren in the advancement of the work of revision.

We are very happy in the assurance that the members of the American Bible Union, and the advocates of revision among our Baptist brethren, have no sympathy with this feeling. A more enlarged Christianity possesses them. In my correspondence with the Secretary of that Society, soon after our last annual meeting, I was assured by him that they entertained no idea of any union with the American and Foreign Bible Society, upon the condition of our exclusion—and that, in fact, any union with that Society, upon any terms whatsoever, was considered entirely impracticable. Whether the so-called conciliation meeting held in New York a year ago, was a sincere effort to produce harmony in the Baptist ranks at the price of separation from us, or whether it was only a covert attempt to sow discord in the ranks of revisionists; it seems, in either aspect, to have been equally abortive.

By an arrangement with the American Bible Union, any person who will pay into our treasury, for Bible Revision, thirty dollars, which is the price of life-membership in that Society, may become a life-member of both Institutions. And in like manner, any one who will pay into our treasury one hundred dollars, for revision, will become a life-director in both Societies. How many of our brethren will avail themselves of this privilege?

Our country has just passed through a year of great commercial and agricultural prosperity. It becomes us, therefore, greatly to increase the amount of our tribute to the Author of all our benefits. May He open our hearts, and inspire us with undying zeal in his cause.

J. BURNET,
Cor. Sec'y. A. C. B. Society.

The Rec. Secretary. also reported—accepted.

RECEIPTS SINCE LAST REPORT.

Per J. J. Moss, from Church at Hudson,	$7.42	
" " " Mogadore,	4.25	
" " " Randolph,	5.75	
" " " Akron,	9.25	
" " " Franklin,	5.50	
" " " Ravenna,	13.00	
" " " Ghent,	4.50	
" " " New Baltimore,	3.73	
Wm. Hatcher, on life mem	5.00	
		$58.40
J. J. Moss, on life mem	10.00	
Geo. Shortridge, Southport, Indiana,	4.00	
Sally Steele, on life mem	25.00	
		$39.00
A. C. Pub. Soc'y. order returned unpaid	$58.33	
Wm. M. Irwin, Colporteur,	15.00	
Dr. J. Ray, on life mem	5.00	
B. W. Caldwell, Bible rev	1.00	
R. B. Talbott, "	3.00	
Jas. Murray, "	3.00	
Wm. Lockridge,	3.00	
W. W. Thrasher,	1.00	
W. Jamison,	10.00	
Chas. J. White,	12.66	
J. Hall,	1.00	
Joseph Neal,	2.00	
Sam'l Fisher,	5.00	
J. C. Ashley,	8.24	
W. S. Hutchinson, Willoughby,	1.50	
		$129.78
Maysville Church,	21.10	
Beasley Creek,	8.50	
Kentucky State Meeting,	14,50	
Joshua Peck, Troy, O	2.50	
Little Flat Rock Church,	1.00	
Silas Coe, Rogersville, Pa	2.00	
Wilmington Church,	16.00	
J. C. Ashley, Wilmington,	4.00	
J. Cornelius,	10.00	
St. John's Church, N. B	20.00	
Park Walton,	3.00	
Mrs. M. Gano,	3.00	
Ann Hermann,	1.34	
		$106.94
M. Jewett, life mem. (A. B. Green,)	3.75	
Waller Small, Maysville, Ky	10.00	
John Rogers, Elizaville, Ky	10.00	
Cauis M. Eaton, Lawrenceville, Ill	20.00	
Francis D. Dungan, (Ex'r M. L. Taylor,) Baltimore,	48.00	
Jas. Conover, (Ex'r G. W. Hoagland,) Jacksonville, Ill	100.00	
Walter Scott, for Bible Union,	86.00	
		$277.75
Church of Grayville, Ill	10.00	
Wm. Morton, Versailles, Ky. on life directorship,	25.00	
Philip Burns, Port Sarnia, C. W. on life mem	5.00	
J. P. Robinson, Bedford, O. " "	5.00	
W. B. Hillman, " " " "	5.00	
A. H. Comstock, " " " "	5.00	
R. S. Benedict, " " " "	5.00	
		$60.00
		$671.82

Bal. bro't forward,		$671.82
Sarah M. Richards, Solon, O. on life mem	5.00	
J. H. Jones, Worcester, " " "	5.00	
Sam'l Miller, Willoughby, " " "	5.00	
Wm. Hayden, Chagrin Falls, O. " "	5.00	
Isaac Erret, Warren, " " "	5.00	
Cha's Judd, Ravenna, " " "	5.00	
A. S. Hayden, Hiram, " " "	5.00	
		$35.00
Jas. Butler, Stowe, O. on life mem	5.00	
David Hall, " " " "	5.00	
Leonard Southard, " " "	5.00	
A. B. Green, Western Star, O. on life mem	5.00	
D. D. Robison, Bedford, " " "	5.00	
Achsah Butler, Piketon, " " "	5.00	
Nancy Graham, New Phila. " " "	5.00	
		$35.00
R. H. Strickle, Wilmington, O	1.00	
M. G. Strickle, " "	1.00	
Mary E. Applegate, " "	1.00	
Wilmington Church,	2.40	
La Grange "	3.50	
Hibernia "	3.00	
Jos. Frank, Maysville, Ky	5.00	
Thos. Robinson, New Garden, for rev	10.00	
Eliza Cummings, Cincinnati,	1.00	
Mary Early,	1.00	
Wm. Rawlins, Pleasant Run, Texas, for rev	2.00	
Cowan's Creek Church,	6.68	
Mrs. A. E. Newman, Pecan Grove, La	10.00	
Children of same,	95	
		$48.53
Carthage Church,	5.00	
Joshua Peck, Troy, O. for rev	10.00	
Geo. Shields, on life mem	10.00	
Reese E. Gaddis, Ill	4.00	
Eaton Church, O. for rev	2.15	
Dover, Mo. Church, "	10.00	
Mrs. Butler Kenner, La. for rev	2.00	
Geo. Rogers, (Ex'r of H. Douglass,) Versailles, Ky	100.00	
Seven Mile Prairie Church, Ill. (per J. C. Ashley,) for rev	7.80	
Carmi Church, Ill. " " "	2.25	
Graysville " " " " "	6.75	
W. McIlvain, South Bend, Ind. Colp	15.00	
Caius M. Eaton, Lawrenceville, Ill	5.00	
Otho Pearre, Bethel, O. Colp	5.00	
St. John's Church, N. B	5.00	
		$189.95
Balance on hand last report,		1050.59
		$2030.89

EXPENDITURES.

Services of Depository Agent,	$137.96	
Paid Bible Union,	86.00	
Printing,	108.93	
Bibles furnished A. C. P. S.	455.66	
Commission on a life mem	1.25	
Discount on uncurrent money,	2.55	
		792.35
Balance on hand this date,		1238.54
		$2030.89

T. J. MELISH, Recording Secretary.

The Treasurer, C. H. Gould, then presented the following Report:

TREASURER'S REPORT.

C. H. Gould, Treasurer, *In account with*

1852 THE AMERICAN CHRISTIAN BIBLE SOCIETY, Dr.

Oct. 19,	To Cash on hand, as per report this date,	$1050.59
1853		
Jan. 1,	" " Rec'd G. R. Hand,	155.73
Mar. 7,	" " " T. J. Melish,	456.09
Oct. 17,	" " " "	367.23
		2.029.64

1853 CR.

Jan. 3,	By Order No. 103,	58.33
"	" " 105,	19.80
Mar. 7,	" " 106,	41.67
"	" Discount on uncurrent money,	2.55
Apr. 4,	" Order No. 107,	86.00
Aug. 1,	" " " 108,	37.96
"	" " " 109,	89.13
Oct. 13,	" " " 110,	300.00
"	" " " 111,	155,66
	Cash in hand this date,	1238.54
		$2029.64

$60 interest allowed on the above, the past year, which will appear in the next Reports of the Recording Secretary and Treasurer.

C. H. GOULD, Treasurer.

Cincinnati, Oct. 18th, 1853.

Referred to Auditing Committee composed of Brethren Jamison, Young and Branham.

The names of Delegates and members in attendance were then, on motion, enrolled.

Moved. That all Brethren present be invited to enroll their names and participate.

On motion, a committee appointed to prepare business for the Society, and Brethren L. L. Pinkerton, A. E. Strickle and R. M. Bishop, were appointed, to which D. S. Burnet was, on motion, added.

On motion, a committee was appointed to nominate officers for ensuing year. Dr. Slossen, Wm. Irvin, and R. M. Bishop were appointed. After which, on motion, adjourned.

SECOND SESSION.

2 O'CLOCK, P. M.

Devotional exercises were conducted by Bro. J. B. New, of Indianapolis.

The minutes of the last meeting were then read and adopted.

The Delegates were then enrolled; after which the Committee on Order of Business reported as follows, which was adopted:

The committee appointed to prepare an Order of Business, report the following:

1st—Reports of Committees.
2d—Resolutions.
3d—Miscellaneous Business.

L. L. PINKERTON,
A. E. STRICKLE,
R. M. BISHOP,
} *Committee.*

The Auditing Committee then reported that they had examined the accounts submitted, and found them correct—also, the Committee on Nominations for the ensuing year, who reported the following list:

President—D. S. BURNET, Cincinnati.

VICE PRESIDENTS.

B. Franklin, Cincinnati, O.
Walter Scott, Ky.
L. H. Jameson, Ind.
John Young, Ky.
R. R. Richardson, Va.
S. E. Shepherd, New York.
Henry D. Palmer, Ill.
Francis D. Dungan, Md.

M. H. Slossen, Miss.

Corresponding Sec'y.—J. Burnet, Cincinnati. *Recording Sec'y.*—T. J. Melish.

Treasurer—C. H. Gould.

BOARD OF MANAGERS.

S. S. Clark, Cincinnati.
Geo. Tate, "
R. M. Bishop, "
Wm. C. Irwin, "
Jas. Hopple, "
J. B. Darst, "
A. M. Leslie, "
S. G. Burnet, "
J. A. Dearborn, "
B. S. Lawson, "
Jas. Leslie, "
Geo. Rice, "
J. M. Bramwell, "
E. B. Howells, Cincinnati.
Isaac Errett, O.
A. E. Strickle, "
S. W. Reeder, "
W. M. Irvin, "
Samuel Church, "
T. J. Murdock, "
Wm. Rowzee, Pa.
Jas. Challen, "
S. S. Church, Mo.
Geo. McManus, Ill.
L. L. Pinkerton, Ky.
R. L. Coleman, Va.

W. M. IRVIN,
R. M. BISHOP,
M. H. SLOSSEN, } *Committee.*

The report was accepted and adopted.

The following resolution was then proposed, and remarks made upon it by Brethren D. S. Burnet, A. Campbell, Dr. Slossen, B. U. Watkins, and John Young:

Resolved, That the Board be requested to furnish our Missionary to Liberia the amount of $250 in Bibles and Testaments, for sale and distribution in Africa. It was adopted.

On motion, Bro. Campbell was invited to deliver an address on Bible Revision, whlch he accepted, and made various suggestions, which gave rise to interesting remarks by Brethren Wm. Irvin, Watkins, Jacob Burnet, Melish, Young, Jameson, D. S. Burnet, and A. E. Strickle.

On motion, *Resolved*, That we request the Elders and Missionaries of our churches, who are willing to act as colporteurs of this Society, in their several vicinities gratuitously, to report their names and address to our Corresponding Secretary, and they will be supplied with Bibles, on condition of accompanying their distribution with exhortation and prayer.

Upon this, Bro. Campbell and Dr. Pinkerton, made various other interesting remarks.

The following resolution was offered and adopted,

Resolved, That we again request all our brethren to give all the funds which they wish to donate for bible revision, to this society; and we pledge ourselves that all such donations, shall be paid over to the American Bible Union, for the revision of the English Scriptures.

Also, *Resolved*, That a suitable agent be engaged and constantly employed for the ensuing year, in presenting the claims of the American Christian Bible Society to the churches of the Reformation, and soliciting from them, and others, funds for the furtherance of the glorious objects of the Society.

Also, *Resolved*, That, on returning to our several congregations, and fields of labor, we will renew our efforts to arouse the Brotherhood to more earnest endeavors and greater liberality in the great and good work of Bible distribution.

On motion, adjourned.

THIRD SESSION.

In the evening, at 7 o'clock, a large assembly convened in Christian Chapel, and listened with great interest and attention, to an eloquent and able address, from Bro. John Young, on the Moral Grandeur of the Holy Scriptures. It will be found at the end of this pamphlet, as the copy was not received in time for insertion here.

At the conclusion of these interesting and harmonious sessions, the Society adjourned.

D. S. BURNET, PRESIDENT.

T. J. MELISH. RECORDING SECRETARY.
J. M. MATHES, ASSISTANT SECRETARY.

RECEIPTS AT THE ANNUAL MEETING.

The following persons paid in the sums annexed, which will be duly credited in next year's report:

John I. Rogers, Elizaville, Ky.	on life mem	$10.00
Mary A. Kerr, Bear Grass, Ky.	" "	5.00
Mrs. Caroline Strickle, Wilmington, O.	on life mem	10.00
Dr. J. Ray, Cincinnati,	" " "	5.00
J. T. Powell, Pleasant Grove,	" colporteur,	1.25
California Church,	"	1.00
Mt. Healthy Church,	"	2.00
Dr. McBride, Wyandotte,	"	1.00
J. H. Lockwood, Bethel,	"	1.00
W. M. Irwin, Port William,	" colporteur,	1.00
Covington, Ky. Church,		3.00
J. B. New, Indianapolis, Ind.		1.00
First Church, Cincinnati, O.		10.00
		$51.25

See also p. 66-80

CONSTITUTION

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ARTICLE I.—This Society shall be called the AMERICAN CHRISTIAN MISSIONARY SOCIETY.

ART. II.—The object of this Society shall be to promote the preaching of the Gospel in destitute places of this and other lands.

ART. III.—Every Christian Church in North America, co-operating with this Society, and all associations of churches, shall be entitled to representation equally at the annual meetings.

ART. IV.—Every person paying twenty-five dollars shall be a life-member, and every person paying one hundred dollars shall be a life-director.

ART. V.—The officers shall consist of a President, twenty Vice Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be elected by the members of the Society, at the annual meeting, and who shall be *ex officio* members of the Society.

ART. VI.—The Society shall also annually elect twenty-five Managers, who, together with the officers of this Society, shall constitute an Executive Board, to conduct the business of the Society, and shall continue in office until their successors are elected, seven of whom shall constitute a quorum for the transaction of business.

ART. VII.—Two of the Vice-Presidents, the Treasurer, the Secretaries, and at least fifteen of the Managers, shall reside in Cincinnati or its vicinity.

ART. VIII.—The Executive Board shall have power to appoint its own meetings, elect its own chairman, enact its own by-laws and rules of order, provided always that they be not inconsistent with the constitution, fill any vacancies which may occur in their own body, or in the officers of the society during the year, and if deemed necessary by two-thirds of the members present, at a regular meeting, convene special

meetings of the society. They shall establish such agencies as the interests of the society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields of labor, make all appropriations to be paid out of the treasury, and present to the society, at each annual meeting, a full report of their proceedings during the past year.

ART. IX.—All moneys or other property contributed and designated for any particular missionary field, shall be so appropriated or returned to the donors, or their lawful agents.

ART. X.—The Treasurer shall give bonds to such an amount as the Executive Board shall think proper.

ART. XI.—All the officers, managers, missionaries, and agents of the society shall be members in good standing in the churches of God.

ART. XII.—The annual meeting shall be held in Cincinnati, on the Wednesday after the third Lord's day in October, or at such other time and place as shall have been designed by a previous annual meeting.

ART. XIII.—No person shall receive an appointment from the Executive Board unless he shall give satisfactory evidence of his Christian character and qualification.

ART. XIV.—No alteration in this constitution shall be made without a vote of two-thirds of the members present at an annual meeting, nor unless the same shall have been proposed at a previous annual meeting or recommended by the Executive Board.

MINUTES

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

WEDNESDAY, OCTOBER 19, 1853.

The American Christian Missionary Society commenced its fourth annual meeting in the Christian Chapel, corner of Eighth and Walnut Streets, Cincinnati, at 9 o'clock, A. M.

The exercises were opened by reading a portion of the word of God and by prayer.

The President, Alexander Campbell, then delivered an address.

PRESIDENT'S ADDRESS.

BELOVED BRETHREN IN THE CAUSE OF CHRISTIAN MISSIONS:

MISSIONS and angels are coeval, inasmuch as message and messenger are correlates—the one implies the other. As message implies a messenger, so both imply two parties—one that sends, and one that receives the message.

Christianity itself is a message from God to man; not to man as he was at first, but to man as he now is. It was conceived in eternity, executed and revealed in time, and, in the wisdom and grace of God, it is the only sovereign specific for all the diseases and maladies of our fallen and degenerate humanity.

The Messiah, the Prince of Peace, was himself the great ambassador of God. The Apostles were his ambassadors to the world. Hence, Christianity itself is a message of peace, and, "by the commandment of the everlasting God, it is to be made known to all nations for the obedience of faith."

So essentially diffusive and missionary is the spirit of Christianity, that all forms of it have acknowledged the duty and obligation to extend its empire and to propagate it in all lands and amongst all people. Hence, Romanists themselves, and Protestants of every name, have instituted and sustained missions, domestic and foreign; and sacrificed both property and life, to a large amount, in their endeavors to evangelize the world, by bringing it under the sceptre and the sway of the Prince of Life and Peace.

It was not, indeed, until the sixteenth century, that the Papal See was much engaged in establishing missions beyond its own limits. Then it was that Dominicans, Franciscans and Jesuits, took part in a missionary field broad as Asia, Africa, and America. Their missionary, Saint Xavier, penetrated the Portuguese settlements, not only in the East Indies, but in the Indian Continent, in Ceylon and Japan. Chili and Peru were visited by Papal missionaries, and Greeks, Nestorians, and the Egyptian Copts, came in for a share of their labors.

Early in the 17th century, the Pope was induced to establish a congregation of Cardinals, with large rev enues, called *De Propaganda fide*. They penetrated through the wilds of America, and those of Siam, Tonquin and Cochin China. Even the Chinese empire itself was penetrated, and Japan, for a while, permitted their efforts. They endured numerous and various hardships among these Pagans, but were finally expelled their territories.

Protestants followed their example early in the 17th century. Formosa, Java and Malabar heard them gladly. It seems that the great Indian apostle, Eliot, of Old England, visited New England early as 1631, and spent fifty-nine years of his long life in this new missionary field, now the territory of the New England colonies. He even translated some of the Christian books into the Indian dialects. The Mayhews followed him. Father Mayhew, son and grand-son, were, for almost a century, pastors of an Indian church, gathered and nourished by their untiring exertions. But the Moravians transcended all others in their free Gospel and in their free labors. Historians have assigned to them the conversion of some twenty-three thousand Indians.

Nine Islands of the ocean were more or less evangelized and civilized by those bold heralds of the cross. Not only did the islands of St. Thomas, St. Juan and St. Croix, under Danish rule, but also the English Islands of Antigua, Jamaica, Barbadoes and St. Kitts, yielded, more or less, to the claims of Messiah the Prince, through their benevolent operations. Negroes of Surinam and Berbice, Indians of Arrowack, Canadians, and citizens of these United States, have loudly

attested their work of faith and their labors of love, in many a mission field. Not content with these fields of labor, they have penetrated the Coromandel, Abyssinia, Persia and Egypt, and even scaled the mountains of Caucasus. They have gained the Palm of all Christendom, for this their work of faith and their labor of love.

So late as 1795, the London Missionary Society was formed; four years after, "A Particular Baptist Society," for propagating the gospel among the heathen, had been formed, under whose benignant auspices missionaries were sent to India; and, by their instrumentality, the Holy Scriptures were translated into sundry Indian dialects of speech.

In the year 1700, a society in Scotland was formed for promoting Christian knowledge; and, just 100 years after, in England, the Church Missionary Society was instituted. It has now no less than some sixty stations. This is one of the most affluent institutions in Protestant Christendom. More than twenty years ago, in one year, almost two millions of dollars were paid into its treasury for propagating Christian knowledge.

It is to the honor of our own country, that its citizens are generally more or less imbued with the missionary spirit. An unequivocal proof of this statement is found in the fact, that the missionaries of our country are now found laboring in the Sandwich Islands, in Africa, Palestine, Armenia, India, Burmah, Siam, the Greek Islands, and in China.

Do we not, then, safely argue *a posteriori*, as well as *a priori*, that the spirit of Christianity is naturally and necessarily a *missionary spirit*. Hence, I presume to take the ground that every man's spirituality and humanity are to be estimated according to his zeal, industry, and liberality in the cause of missions; or, in other words, in endeavoring to convert the world. Need we argue this as a doubtful question? Does any one hesitate to concede this assumption? It is scarcely a supposable case. But, for the sake of developing the fact, we shall assume that it is questionable.

It is assumed by some that the two forms of true religion—the Patriarchal and the Jewish, which preceded ours—were true forms; indeed, divine forms, of pure religion; and that neither of them was proselyting or missionary in its character. In the nature of things, the Adamic and the Noahic institutions were purely family institutions, and necessarily knew nothing beyond themselves. There was no family beyond Adam's; none beyond Noah's, in the commencement of the

two sections of the Patriarchal age. Besides, the head of every new household was constituted prophet, priest and king of his own immediate family. And if he discharged his paternal or parental duties faithfully, there was nothing farther wanting to the perfection of that economy. There were no communities, no public assemblies, no preachers, no meeting-houses, from Adam to Moses. Every father, or god-father, or patriarch, had his true and proper family altar and his family worship. They had neither bible, law, nor gospel, other than the traditional institutions. Every thing was oral, visible, sensible, that affected the religion and moral character of families and tribes from Adam to Moses.

Of Abraham, the beau ideal of a good and venerable patriarch, God said: "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him."

To the abuse of the family institution, polygamy was chargeable; and for a licentious intermarriage of saint and sinner, the old world was drowned, and the Noahic institution of family worship was again re-instated. This continued to the exodus of Israel from Egypt, and then commenced a national religion. This, indeed, made provision for proselytes, and additions from other nations and peoples? But there went abroad no missionaries; for the special mission of the Jews was accomplished in holding up the golden candlestick to all the nations contemporary with them. It had its peculiar spirit, which was essentially that of *one blood*, for the sake of the public blessing that was in it.

Neither the Prophets, nor John, the Harbinger of the Messiah, nor his Apostles, were constituted missionaries beyond the Twelve Tribes. Our Lord himself, the glorious founder of the Christian Kingdom, nor any one of his Apostles, during his life-time, was a missionary beyond the "lost sheep of the house of Israel." But when his work, prophetic and legislative, was accomplished, and after he had tasted death for all mankind, then, indeed, this grand and sublime Philanthropist established a grand missionary scheme, in the persons and mission of the Twelve Apostles. That commission embraced Jew and Greek, Barbarian, Scythian, bond and free, in all nations, and peoples, and tongues, and languages of earth. The whole world—all the nations of the earth—became one grand missionary field. "Go into all the world, announce the gospel to the whole creation," was the new commission.

The missionary institution is, therefore, the genuine product of the

philanthropy of God our Saviour. It is the natural offspring of Almighty love, shed abroad in the human heart; and, therefore, *in the direct ratio of every Christian's love, he is possessed of a missionary spirit.*

That "God is love," is the most transforming, soul-subduing proposition ever propounded to a fallen world. This granted, and it follows, that every one begotten of God, loves God and his brother also. And this love of the brotherhood, superadded to the native philanthropy of Christianity, gives to its possessor an ardent zeal for the conversion of mankind which cannot be dormant, but must find a vent for itself in such efforts as those which a true-hearted Christian missionary institution delights to honor and to institute for the renovation and beatification of man.

We do not theorize in uttering these views, but only give utterance to the sentiments and emotions of every renewed heart; of every one who has ever tasted that the Lord is gracious. Of all the rewards ever conferred upon man, that of receiving souls for his hire is the richest and the best. The thought, the assurance, the sight of one sinner transformed into a saint, refulgent in eternal glory and blessedness, by our individual enterprise and effort, would seem to be a prize, and honor, and blessedness, that would repay the labors of a Methuselah's life.

Myriads of men in the flesh, will labor and travail in body, soul and spirit, for a life-time, to secure a temporal honor or a reward which they deem magnificent. They will imperil all dear to the human heart, for some imaginary gain, honor, or applause of men, which, when possessed, fails to satisfy a capacious, ardent, immortal mind. But the Christian herald or missionary that, with a true heart, an enlightened zeal, and an untiring assiduity, engages in the service of the wisest, richest, noblest, and most exalted potentate in the universe, and for the honor, the blessedness, and the glory of his own degenerate race, to raise them from poverty, wretchedness, infamy and ruin, to glory, honor and immortality, is the noblest spectacle that earth affords or angels ever saw on this side the pearly gates of the heavenly Jerusalem.

And does not this object owe all its allurements and attractions to the discovery of the estimate that the great God places on man, in that sublime, mysterious, ineffable love, which he cherishes in his heart for sanctified humanity; which he always cherished, even when, in the purposes of an eternity past, he held sublime counsel with himself, in the ineffable fulness of the Godhead; when, before the world

was, "THE WORD that was in the beginning with God, and that was God,"—"by whom, and for whom, all things were created and made" —was set up, appointed, foreordained to become the Author of an eternal deliverance to all that obey him; and, in the fulness of time, became the antitypical offering of every lamb slain from the foundation of the world.

To the couched eye that descries this—to the eye annointed with the true eye-salve that can see objects of celestial beauty and grandeur, and to the heart that throbs and palpitates with the vigorous impulses of Almighty love, what object of time or sense, what employment of the human faculties, and what use of all literary, scientific, and artistic attainments, can be compared with the effort to renovate man in all moral beauty and loveliness, and to raise him from his ruin to a peer of the celestial realm, and to an inheritance incorruptible, undefiled, and unfading! When elevated to the conception of such visions of real grandeur, beauty and loveliness—to adequate views of the infinite, eternal, and immutable love of Jehovah—our spirits are roused to vigorous impulses, purposes and activities, to become co-workers with the crowned and glorified Emmanuel, in the work of the Christian ministry —the most dignified and honorable employment which God could vouchsafe to fallen man.

Such is the standing point, and bearing, of the truly enlightened and consecrated Christian missionary. And such are his inspirations, drawn from a right conception of the love of God, displayed in the person, mission, and work of the Divine Redeemer.

This Christian Missionary Society, my beloved brethren, we trust originated in such conceptions as these, and from having tasted that the Lord has been gracious to us, in giving to us a part in his own church, a name and a place in that divine institution, which, in his mind, far excels and outweighs all the callings, pursuits and enterprises, in this our fallen and bewildered world.

The great capitals of earth—the centres of nations and empires—with all their thrones, their halls legislauive, judiciary and executive, are but for the present scaffolding of humanity; while the Christian temple—that building of God's own son—is in progress of erection, designed to hold in abeyance the impulses, the passions, and the follies of the children of the flesh, till the cap-stone of this glorious fabric of grace shall be laid amidst such shoutings of joy and glory as man or angel never heard before.

The commission given to the Apostles embraced, as a mission field,

the whole world. "Go ye," said the great Apostle of God, "*into all the world*, and preach the gospel to every creature." Wide as humanity and enduring as time, or till every son of Adam hears the message of salvation, extends this commission in its letter, spirit and obligation. The Apostles are, indeed, still peregrinating the earth, in their writings. Though dead, they still preach.

When Jesus our Lord ascended up to heaven "he gave gifts to men." He gave apostles, prophets, evangelists, pastors and teachers. "Preach the word," was the apostolic charge to Timothy; and so long as there is an unbelieving Jew or Gentile in the world, the gospel is to be preached to him just as it was in the beginning.

There are yet nations, great, and mighty, and populous, without the revelation of the gospel; as much under the dominion of Satan, in all the forms of living Paganism, as were the nations of the earth when the commission was first given to the Apostles. These have just as many, and as strong claims on the christians of the present day, as Rome, Athens, Corinth or Ephesus had on the Apostles and evangelists seven years after the ascension of our Lord to heaven. In the ears of sanctified humanity, the cry is heard, "come over and help us." The harvest is yet great, very great, and, alas! the reapers are still few, very few. Shall we, then, only *pray* to the Lord of the harvest to send forth reapers to gather it? Shall we not, rather, send, and sustain those who are sent by the Lord, or disposed, by his grace, to consecrate themselves to this great work.

The solemn and awful fact that, "where no vision is, the people perish," should, in all that believe it, awaken every sentiment of humanity, every feeling of benevolence, every principle of true philanthropy, to take a lively and active interest in the conversion of the world, and, consequently, in sending out heralds to annonnce the glad tidings to those perishing through lack of Christian knowledge—through their ignorance of the only name given under the whole heavens, by which any one can be saved.

If it be a good work—a work of christian benevolence—to feed the starving poor with the bread of this life, to clothe the naked, to take benevolent care of widows and orphans in their afflictions, as all the Christian world admits—need I ask, is it not a better work, because a more enduring work, because a work of eternal importance, of infinite glory and blessedness, to send the word of life, and the living ministers of that word, to nations sitting in darkness—in the region and shadow of eternal death; to translate them from darkness to light, from the

power and tyranny of Satan to God, that they may receive the forgiveness of their sins, and "an inheritance amongst them that are sanctified?" Shall we weep with them that weep, in sympathy with the afflictions and sorrows of this transitory life, and have no tears of commiseration, no bowels of mercies, no agony of soul, for those who are perishing in their sins—aliens from the commonwealth of Zion, strangers to the covenants of promise; living without God, without Christ, and without any hope beyond the grave? Does not every feeling of our hearts, does not every compunction of conscience, does not every sentiment of piety within us conspire to urge us to take a paramount interest in this great and glorious enterprise of enlightening, converting, and saving our fellow-men—participants of our common humanity, who, at present, are in the rituals of Pagan darkness, invoking gods formed by their own hands, or created by their own imaginings, that can neither hear nor see; that can neither succor nor save any one who trusts in them?

This missionary enterprise is, by universal concession, as well as by the oracles of God, the grand work of this age; the grand duty, privilege, and honor of the church of the 19th century. God has, himself, in his providence and moral government, opened up the way for us. He has given us learning, science, wealth, the arts of acquiring and communicating all knowledge of the conditions of the living world—of the Pagan nations, their languages, customs, rites and usages. He has given to us the oceans of the earth, with all its seas, lakes, rivers and harbors. He has, in the inventions, arts, and improvements of the age, almost annihilated distance, contracted time, annihilated the mountain barriers; and by our trade, our commerce, our arts and our sciences, we have, in his providence, arrested the attention and commanded the respect of all heathen lands, of all barbarious people, of all creeds and of all customs. Our national flag floats in every breeze; our nation and our language command the respect, and almost the homage, of all the nations and the peoples on earth. God, in his providence and moral government, has opened the way for us—a door which no man, nor nation of men, can shut. Have we not, then, as a people, a special call, a loud call, a Divine call, to harness ourselves for the work, the great work—the greatest work of man—the preaching of the gospel of eternal life to a world dead, spiritually dead, in trespasses and sins! And shall we lend to it a cold, a careless, an indifferent ear?—!

We have but one foreign mission station—a station, indeed, of all others the most opposite to our profession—the ancient city of the great

King, the City of David, on whose loftiest summit Zion, the ark of God rested—the "holy hill," once the royal residence of Melchisedec, priest of the most high God—the sacred Solyma—the abode of peace. There stood the tabernacle when its peregrinations ended. There stood the temple, the golden palace, which Solomon built. It rested upon an hallowed fountain—Mount Moriah, a little hill of Zion. To that place the tribes of God went up to worship. There was the Ark of the Covenant, with its tables engraven by the hand of God. The Shecinah was there; Calvary was there, and there our Lord was crucified, buried, and rose again. There clusters every hallowed association that binds the heart of man to man. There Christ died, and there he revived. There the Holy Spirit, as the messenger of Christ, first appeared. There the gospel was first preached. There the first Christian baptism was administered. There the first Christian temple was reared, and thence the gospel was borne through Judea, Samaria, and to all the nations that ever heard it. Jerusalem, the city of the great King, is the centre of all Divine radiations—the centre of all spiritual attractions, and, in its ruins, it is an eternal monument of the justice, faithfulness, and truth of God.

But, most instructive of all, it was decreed and predicted by the Jewish Prophets, ages before Jesus the Messiah was born, that out of Zion should go forth the law, and the word of the Lord from Jerusalem.*

One of the capital points of this Reformation is the location, in time and place, of the commencement of the reign of grace, or the Kingdom of Heaven. The Christian *era*, and the commencement of *Christ's Church*, having long been confounded by every sect in Christendom. The materials of Solomon's Temple and of Christ's Church were mainly provided one generation before either of these was erected. The grand materials of Christianity, or of the Kingdom of Jesus Christ, are his life, death, burial, resurrection, ascension, and glorification in heaven. This last event occurred more than thirty-three years after his nativity. So that the Christian era, and the commencement of Christ's reign or kingdom, are one generation—thirty-four years—apart. The Holy Spirit, who is the life, the bliss, and the glory of Christianity, was not given till Jesus Christ was glorified. *Hence, John the Harbinger, and Jesus the Messiah, both lived and died under the Jewish theocracy.* A fact that has much moral and evangelical bearing on the Christian profession, as exhibited by both Baptists and Pedobaptists. This alone should give direction to all our efforts in all missions, domestic or foreign. It is the only legitimate stand-point at which to

* Isaiah ii. 3, Micah iv. 2.

place our Jacob staff, when we commence a survey of the Kingdom of Heaven, or propose to build a tent for the God of Jacob—the Holy One of Israel, our King. Had we no other object than to give publicity and emphasis to this capital point, it is worthy of the cause we plead, whatever the success may be, to erect and establish our first foreign mission in the identical city where our Lord was crucified; where the Holy Spirit first descended as the missionary of the Father and the Son; where the Christian gospel was first preached, and the first Christian Church erected. As a simple monument of our regard and reverence for this soul-emancipating position, it is worthy of all that it has cost us, and more than it will ever cost us, to have made our first foreign mission station near the cross, the mount of ascension of the Saviour, and to the theatre of the decension of the Holy Spirit, as the sacred guest of the house which Jesus built.

But this alone, worthy though it be of all the honor we can give it, is not, by any means, our whole argument for the continuance of this station, and its liberal patronage on the part of all the holy brotherhood. It is not contemplated, at least by me, that any mission or missionary in Jerusalem, is to convert that city, or even raise in it a conspicuous church, in a few years. Still, it is to me a theatre no less inviting or important in this view of it.

Jerusalem is a great centre of attraction in the eyes of all Christendom; in the esteem and admiration of all Jews and Gentiles. It will long continue to be so. The crowds of tourists—Jews, Turks, Infidels, Romanists and Protestants—that visit it, sojourn in it, and take interest in it, of themselves alone give it a paramount interest and claim there to locate a herald of the original gospel and the apostolic order of things, free from the false philosophies and the toothless theologies of an apostate Christendom. An accomplished missionary in Jerusalem, even in the private walks of life, in his daily intercourse with strangers and sojourners, may sow the precious seed in many a heart, that may spring up in many a clime, and bring forth a large harvest of glory to God and happiness to man, when those who originated the mission and have sustained it, shall repose with their fathers in the bosom of Abraham.

If there were but a single family church in that city, of the true type of a Christian family, exhibiting, in word and deed, in faith, in piety, in humanity, the beauty of holiness and the graces of Christian piety, methinks it would tell so well as to justify all the costs of our missionary station.

But we have reaped, as well as sown, in Palestine. Some, of differ-

ent languages and creeds, have been baptized into Christ in Jerusalem, through the labors of the beloved Barclay. And had he, as some missionaries of the Anglican, and some other communities represented in Jerusalem, the means of supporting the converts; or had he the disposition to cater to worldly interests, and to use such arguments as savor of worldly policy, he might already have numbered more than an Anglican Episcopal mission has there enrolled as the fruit of some thirty years labors.

But the personal labors of a missionary in Jerusalem, and their immediate visible fruits, are not to be regarded as the sum total of the avails of his services. He personally distributes Bibles, in all the languages spoken in the East, to those visiting that great centre of Asiatic and African attraction. Bibles in Arabic, Syriac, Syro-Chaldaic, Judeo-Arabic, Armenian, Turkish, modern Greek, German, Spanish, Italian, may be almost daily distributed by those residing in Jerusalem, to the foreigners who daily crowd its streets and explore its solemn ruins and revolutions. Moslem intolerance, too, is annually waning, and the dupes of the grand imposter are now more accessible than at any former period.

But as it is a settled point with us that Jerusalem is, and ought to be, our first choice, we presume not to argue, her special claims upon our Christian benevolence. When we speak of "the rapidly waning Crescent;" of the "drying up of the Euphrates;" of Jerusalem as "one of the foci of Mohammedanism;" anciently "the city of the great King," and long destined to be "the joy of all the earth;" "a city not forsaken;" "of the year of recompenses for the controversy of Zion;" "the Mount Zion which God loves for his servants' sake," we do not argue these glorious and sublime indications of her destiny as though any of us doubted our premises, her influence, or her destiny. Jerusalem's fall is already written, and her future rise and glory occupy a large space in the visions of the future. Towards the end of the Babylonish Captivity, in the prophetic visions of that day, as presented in the 102d Psalm, we have some joyful indications of the rise of Jerusalem:

"Thou Jehovah, wilt yet rise and have mercy on Zion;
For the appointed time to favor her is come!
For thy servants take pleasure in her stones,
And show tender regard to her very dust;
Then shall the Gentiles fear thy name O Jehovah,
And all the Kings of the earth thy glory.
When Jehovah hath rebuilded Zion,
He will appear in his own glory.

Let this be written for a future generation,
That a people to be born may praise Jehovah,
Because he looked from his high sanctuary,
From the heavens Jehovah beheld the earth,
To attend to the groaning of prisoners.
To release those that were doomed to death.
That Jehovah's name may be declared in Zion,
And his praise again resounded in Jerusalem."

It is good to love Jerusalem, and to seek her peace and prosperity. So sang and prayed the Jews in their songs of Degrees—Psalms 122:

Pray for th · Peace of Jerusalem;
They shall prosper who love thee.
Peace be within thy walls,
And prosperity within thy palaces!
For my brethren and companion's sakes
I will now say, Peace be within thee.
Because of the house of Jehovah, our God,
I will ever seek thy prosperity. [Ps. 122—Boothroyd's Ver.

Jerusalem, indeed, has long been given up to desolation, and it is to continue, according to Daniel, "till the consummation determined," or until the purposes of God respecting it are accomplished. Our Lord, by Luke, speaks still more plainly—"Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled." This is our index to the prophecies concerning the Jewish reign. "The times of the Gentiles" yet continue. · God permitted them to destroy Jerusalem, and thereby to crush its persecuting power. Its fall contributed much to the spread of the gospel throughout the world. Hence Paul reasons: "If the casting off of the Jews," from their relation to God, "became the reconciling of the world, [the Gentiles,] what wil l the resumption of them be but life from the dead?"

The fall of the Jews became the rise of the Gentiles. The Gentiles have yet their times. And "blindness," not total, but "in part, has happened to the Jews," and will continue "till the fulness of the Gentiles" be come in. Then will come the fulness of the Jews—"for the Redeemer shall come out of Zion," the city of David, "and shall turn away ungodliness from Jacob."

This mystery is now revealed. It was, in the Hebrew style, *mister*, a thing hidden or concealed. It is no longer so. The Jews, as a people, are still beloved, because of their fathers, though long punished, as was threatened; for said Jehovah by his Prophet, "Thee, O Jerusalem, have I acknowledged" more than the Gentiles; therefore will I punish you for all your iniquities." But the time "to favor her" is not far distant.

"For thy servants take pleasure in her ruins,
And show a tender regard for her very dust."

Hence David sings—

"Then shall the Gentiles fear thy name, Jehovah!
And all the Kings of the earth thy glory."

With Paul, we rejoice in the prophetic drama, and, therefore, anticipate a glorious triumph of grace in the redemption of ancient Israel, according to the flesh.

Our duty on all the premises is plain. During these times of the Gentiles, we have a dispensation of the gospel committed to us. We have, therefore, established a mission in Palestine, in the literal City of David. It is not designed merely for the Jews residing in their own hallowed metropolis, or visiting it, but also for the Gentiles now sojourning in this great centre of mingled attractions.

We have, also, happily found a brother and his family, who fully meet, not only our anticipations, but, in fact, transcend them. Their qualifications for the station are acknowledged, not only by all our whole brotherhood, but also by those of other denominations who visit the Monumental City. A Presbyterian minister of our own country, who, not long since, returned from Jerusalem, having made their acquaintance in Jerusalem, candidly avowed his conviction that, "a more accomplished missionary than Dr. Barclay, he had not seen, and one better adapted to Jerusalem he could scarcely imagine."

What then, need I ask, is our duty, our privilege, our honor, in relation to our Jerusalem mission and our missionary there? I need not argue this question with any one present on this occasion. It is cordially conceded that he be not only continued there, but sustained, with ample means to devote his whole energies to the great work. If, then, the means are not sufficiently ample, let those who have the matter confided to them report what is wanting, to invest him with every facility to consecrate his whole powers to this grand and sublime undertaking. Our prayers for his success, our counsels, and our means, are all justly due to him, and certainly will not be withholden by any one of us. Who that loves the Lord—the grand missionary of Jehovah, who laid down his life for us, and expiated our sins by the voluntary sacrifice of himself; who that loves the sons of Abraham, the father of us all, if not in the flesh, certainly in the faith; who that desires that the blessing of Abraham might come upon the Gentiles, at home or abroad—can withhold his aid to a cause so noble, so rich in promise, so full of blessings to ourselves, our children, and to the great family of man! It is fair, honorable, and just, to think and to conclude, that there is not one of us present who would not, according to his ability, contribute his equal part. To this conclusion it would be uncharitable and discourteous to imagine that there is one Christian present that does not freely and fully consent. I shall not, therefore, farther press this matter upon your attention.

But this is not the exclusive object on which to engross or to exhaust our whole zeal, ability and liberality. Jerusalem and Judea do not constitute the whole world, nor is our Jerusalem mission exclusively the longitude and the latitude of our missionary obligation, enterprise, or benevolence. Has Africa, debased, degraded, and down-trodden at home and abroad, no part nor portion in our Christian humanity and sympathy? Are we under no obligation to Africa? Have we forgotten that Ham, though degraded, is our great granduncle, the brother of our great grandfather Japheth, and the brother, too, of our more illustrious great granduncle Shem? Or do we not believe that God has made of one blood all nations of men to dwell on all the face of the earth, and that he hath marked out, ages since, the limits of their patrimonial inheritance, as well as the different eras of the world? Shall one of our great granduncle's sons engross and exhaust all our humanity and all our Christian benevolence, and leave the others unpitied, unaided, and unprayed for, to perish in their foolish idolatries and to die in their sins? Forbid it reason, conscience, humanity and mercy!

But these are foreign missions, and located on another continent. Have we no home mission stations? Have we no fields to cultivate beyond the precincts of our American Zion? We *have* home missions, as well as foreign missions, and these have some claims upon us. Have we made, or can we make, no provision for these? These are questions that call for our consideration, and ought we not, as a botherhood, if not as a missionary society, to give them some attention?

"Glorious things are spoken of thee, O Zion, city of our God. Thy foundations are on the holy mountains. Jehovah loveth the gates of Zion more than any of the dwellings of Jacob. Shall I mention Rahab and Babylon among those that acknowledge thee—Philistia and Tyre; and last, though not least, shall I mention Ethiopia as stretching out her hand to God! Yes, they shall say of Zion, this man and that man of Egypt, of Babylon, of Philistia, of Tyre, and of Ethiopia, was born in her and to her. For the Most High shall himself establish Zion." In the records of peoples born unto God, Jehovah shall relate, this man and that man were born in her. They shall sing as those leading the dance—"all my springs of joy are in thee."

We are encouraged, then, to raise an ensign, to establish a mission, and to invite to our Zion the frozen Icelander and the sun-burned Moor, the Indian and the Negro, the Patagonian, and the natives of all the isles of the ocean—"where to choose, and Providence our guide."

It is not for me, nor for any one to choose, but for us all to unite, to select, to contribute, and to co-operate in the large field of our fallen humanity. Let us open our hearts, our hands, and our treasure-houses to the Lord, his cause and his people, and heaven will open its windows and pour out a blessing more than we can receive.

Let no one say he is straitened in God, in his providence, or in his own means. God loves a cheerful giver, and he will multiply his blessings upon his seed sown; for God is able to make every blessing abound towards us, that having always all sufficiency in all things, we may abound in every good work. As it is written "he hath dispersed abroad, he hath given to the poor, his righteousness remaineth forever"

That we should have an African mission as well as an Asiatic mission—a station in Liberia as well as in Jerusalem—missionaries peregrinating accessible portions of the land of Ham as well as of the land of Shem, appears to me alike a duty, a privilege, and an honor. We are abundant in means, and wanting, if wanting at all, only in will, in purpose, or in liberality.

We have recently had emancipated from slavery, through benevolence of brethren in Kentucky, a colored brother, a gifted preacher of the gospel—a workman, we are informed, well qualified for such a field of labor. Brother Ephraim A. Smith, whose praise is in all the churches, has, of his own accord, and at his own expense, volunteered to visit Africa, to survey the premises around Liberia, and to return and report the condition of things there. He asks nothing from this Society in the form of pecuniary aid, nor has he ever suggested, to me at least, a desire to be specially noticed on this occasion. Still, knowing him so well and so long as I do, I conceive it my duty, before sitting down, to offer the following resolution, viz:

That Brother Ephraim A. Smith be requested to report at proper intervals, to the Corresponding Secretary of this Board, whatever he may deem important on the condition and prospects of Liberia in particular, and of Africa in general, with special reference to the location of a missionary station in Africa, and that the prayers of the brethren, not only of this organization, but of all the brethren everywhere, be offered to the throne of grace, for his safe-keeping and protection, and for the Divine blessing upon this work of faith and his labor of love, in this philanthropic and noble enterprise, and also for the brother and his labors who is to accompany him.

"Now, may he that supplieth seed to the sower and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness and humanity. Being enriched in everything to all bountifulness," which will yield a rich harvest of glory to God and blessedness to man.

A. C.

After the address of the President, the Corresponding Secretary, D. S. Burnet, gave a verbal report of the operations of the Society for the past year, and, in a brief address, urged the Society to look forward to yet more glorious achievements in the year before them.

On motion, the report was accepted, and a request made that he would write out his remarks for publication.

At the request of Alexander Campbell, D. S. Burnet took the chair.

The Reports of the Recording Secretary, and Treasurer, were then read and accepted, and referred to an auditing committee of three—namely :

E. GOODWIN,
S. W. IRVINE,
S. S. CLARKE.

REPORT OF THE RECORDING SECRETARY

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

CONTRIBUTIONS.

	Dr. Jos. Ray, Cincinnati, Ohio,	$5.00
	Dr. G. G. Chinn,	5.00
	Sister Mitchell	5.00
	Beasley's Creek Church, Kentucky	8.50
	Sister Ellen Dickenson, Cincinnati, Ohio,	1.00
Jer. Mis.	Lydia P. Robins	2.00
	Dr. L. L. Pinkerton, on former subscription,	25.00
Jer. Mis.	David Weiseger	1.50
"	David Veath, Mount Liberty, Knox Co., Ohio,	5.00
"	K. of New Orleans,	10.00
"	Louisa, W. Pitkins, & Son, Oswego, N. Y	15.50
"	Unknown Sister, New Canaan, Cont.,	5.00
"	Jerome Waltmire, Fremont, Ill.,	1.00
"	Georgetown Church, Mo.,	5.00
"	Wm. Bender, Martinsburgh, Va.,	5.00
"	Wm. Ray, West Liberty, Va.,	10.00
"	P. S. Avery, Dublin, Ohio	2.75
"	J. Cornelius Campbellsburg, Ky.,	10.00
"	C. Hartman, Ind	25
	Publication Society	6.60
Jer. Mis.	Charles T. White, N. Y	10.00
"	M. A. Blender, Huntinsburgh, N. Y.,	1.00
"	Letitia Font	1.75
"	A lover of Truth, Pittstown, N. Y.,	5.00

	Mrs. M. L. Taylor, Baltimore, Md.,	$48.00
	G. W. Elley, Lexington, Ky.,	3.30
	Willson Simmons,	1.00
	North Branch Church, Knox Co., Ohio,	20.00
	Woodfield, " "	7.68
	Joshua Peck, Troy,	5.00
	J. W. Harding, on life membership of S. Rogers	5.00
Lf. Mem.	John Curd	5.00
	Little Flat Rock Church, Rush Co., Ind.,	2.00
	An Aged Sister,	25
	Silas Coe, Rodgersville, Ind.,	1.50
	E. H. Howard, Ind.,	50
	D. Wise,	50
Jer Mis.	Joseph Neal, Leesville, ✕ Roads, Ohio,	3.00
"	Mrs. Elizabeth Williams, Blue Creek,	4.00
"	Iowa State Meeting, by C. Leslie,	15.00
"	Daniel Holden, Ky.,	15.00
"	Louisianna B. Phelps,	2.00
	J. B. Carey, on life membership,	5.00
	J. H. Lockwood, on J. J. Moss, life mem.,	10.00
Jer. Mis.	Church at St. John's New Brunswick, by W. W. Eaton,	35.00
"	John Degarnett, Mo.,	3.50
"	Mrs. Nancy Rey,	5.00
"	Mrs. B. W. Watkins, Ohio,	1.00
"	Mrs. Adaline Andrews, Ill.,	10.00
	Mount Byrd, Church by Dr. Ramsey,	5.00
	Park Walton,	3.00
	J. P. Reed, Lebanon, Ky	50
	W. Crawford, Louisville, Ky.,	20
	Mrs. Gano,	2.00
	Dr. Ramsey, on life membership;	5.00
Jer. Mis.	Prudence E. Buxton,	1.00
"	Jacob Stowe,	5.00
"	Charles Farguharson,	4.00
"	Allen Deer,	6.00
"	D. L. Brudle,	30
"	James Bellington	3.00
"	Benjamin Tiller, Warsaw Church, Ky.,	10.00
"	Wm. Foster, Beelers Station,	10.00
"	Elder Zacheus Carpenter,	5.00
"	James Russell, Barnesville, Ohio,	20.00
"	Ebensburg Church, Pennsylvania,	5.00
"	r. Woolwich,	6 00
	North Branch Church, Morrow, Ohio,	10.00
	Exeter Church, by John Quinn,	5.00
	Louisa P. Clemens,	4.00
	Church at Davenport, by John R. Jackson,	20.00
	Church at Lagrange, Ky.,	3.50
	Church at Hibernia, Ohio,	3.00
	David Hand,	1.00
	Esther Evislowe,	1.00
	A Friend to Missions	50
	Rachel Mills, Braddocksfield Pa	5.00
	Churches in England, by James Wallis,	100.00
	Anthony Casad, Bellfountaine, Ohio,	3.00
	Vincennes Church, by Daniel Cox,	5.00
	Sarah Stevens,	2.00
	Perry Layton, on life membership,	10.00
	Augustus Fenner,	5.00
	Philip Rose,	5.00
	Mrs. Catherine Goe,	5.00
Jer. Mis.	Sophia S. Blaisdell,	5.00
"	Mrs. O. R. Pelton,	2.00
"	Elder, John Read,	1.00
"	John Sife	1.00

Jer. Mis.	Michael Shoup,	$ 25
"	Solomon Culver,	1.00
"	D. Fouch,	3.00
"	Rees. E. Gaddis,	4.00
"	East Smithfield Church,	11.00
"	James Ashley,	2.00
Lib Mis.	Antioch Church,	3.00
"	J. C. Ashley, Agent,	3.80
"	J. J. Trott,	50.00
	Estate of H. Douglas, by George Rodgers,	100.00
	Willis Peak,	10.00
	Church at St. John's, New Brunswick,	5.00
	Church at Graysville, Ill., by A. R. Kenner,	10.00
	State Meeting, Ill.,	202.05
	Virginia Co-operation, by Thomas D. Quarles,	500.81
	Church at Danville,	50.00
	Kentucky State Meeting, G. W. Ellay,	87.50
	Mrs. S. M. Payne,	75
	Robert McBrier,	20.00
	A. B. Potter,	2.00
	Dr. W. H. Phillips, Virginia,	5.00
		$1714.24

The following contributions from Churches and Towns have been obtained by the Agency of Thomas J. Murdock.

Bear Grass, Ky.,	$45.00
New Albany, Ia.,	7.75
Goose Creek Kentucky,	26.40
Harrods, " "	31.00
Middletown, "	9.00
Jeffersontown, "	23.50
Newburg, "	27.50
Louisville, "	39.00
Indianopolis, Indiana,	56.00
Brownsburgh, "	11.10
Lafayette, "	21.25
Rushville, "	50.00
Fairview, "	63.50
Ben Davis' Creek "	95.25
Fayetteville, "	27.58
Flat Rock, Rush Co, Indiana,	55.60
Paris, Kentucky,	38.15
Georgetown, "	42.02
Oxford, "	24.00
Stamping Ground, Ky.	15.25
Dry Run, "	16.50
Corinth, "	1.00
Williamstown, "	6.95
Crittendon, "	6.25
Tates Creek, "	7.55
Bethany, "	3.00
Glade, "	2.10
Union, "	11.00
White Oak Pond, "	19.00
Richmond, "	89.75
Kirksville, "	27.25
Mount Olivet, "	36.00
Flatwood, "	18.75
Bethel, "	92.20
Pleasant Hill, "	9.00
Nicholasville, "	21.50

Old Jessamine,	"	$4.00
Bethany,	"	30.50
Mt. Gilead,	"	16.55
Keene,	"	10.20
Log Lick,	"	5.00
Winchester,	"	65.00
Mt.Zion,	"	39.00
Antioch,	"	8.00
Carthage, Ohio,		5.85
Providence, Ky.,		33.00
Bethlehem,	"	11.75
Bentonville, Ind,		21.31
Hannah's Creek, Ind.,		21.55
Brownsville,	"	36.80
Plumb Creek,	"	8.70
Centre Church,	"	10.85
Little Blue River,	"	6.00
Burlington,	"	7.50
Millroy.	"	21.60
Noblesville,	"	18.00
Cicero,	"	8.50
Columbia,	"	30.95
Connersville,	"	26.14
Harrison,	"	30.35
Metamora,	"	12.50
Andersonville,	"	3.00
Clarksburg,	"	16.45
Greensburg,	"	33.13
Milford,	"	16.48
Clifty Church,	"	6.10
Centerville,	"	21.50
Franklin,	"	27.25
Jacksonburg,	"	20.00
Cambridge City,	"	16.75
Bethel,	"	13.50
Flat Rock,	"	4.00
Middletown,	"	32.75
Cadiz,	"	10.70
Little Blue River,	"	37.25
Flat Rock,	"	18.75
New Lisbon,	"	8.75
Buck Creek,	"	14.60
Bridge Port, Ky.,		20.00
Blue Lick,	"	15.00
Lawrenceburg, Ky.,		10.00
Jeptha,	"	13.00
Shelbyville,	"	15.30
Antioch,	"	21.55
Flat Rock,	"	10.70
Liberty,	"	13.25
Floyd's Fork,	"	6.80
Cedar Spring,	"	24.40
Clear Creek,	"	47.25
Eminence,	"	19.00
Hendersonville,	"	8.28
New Castle,	"	40.50
		$2087.24

THE FOLLOWING PERSONS HAVE SUBSCRIBED TO LIFE MEMBERSHIP.

Samuel Rodgers,
John Curd,
J. B. Carey,
Perry Layton,
Augustus Fenner,
Phillip Roase,
Mrs. Catherine Goe,
Mary A. Nuckle,
James H. Drane,
L. F. Smith,
Emeline Pritchard,
Jacob Daubenspeck,
Peter A. Wiles,
Harvey C. Graves,
P. L. Mitchell,
Asa Payne,
Benjamin L. Groont,
John Swope.
John Quick,
Miles Murphy,
John Clinkingbeard,
John Moreton,
R. W. Webb,
Samuel Woodford,
Jane H. Blythe,
Elizabeth Taylor,
Thomas White,
Electa Ann Hobbs,
H. R. Pritchard,
Rosetta Snyder,
Mary Seaton,
Martha W. Postlethwait,
Pliney Hicker,
Mary Graham,
John G. Lyons,
John A. Payne,
Thomas P. Connelly,
Joseph Trowbridge,
Dr. J. C. Beck,
R. M. Bishop,

Some of these Subscriptions to Life Memberships, have been paid in full, others in part, and a few as yet without payments.

During the past year the cash received, and deposited with Treasurer as per receipts from No. 28 to 38 inclusive, amounts to.....$3382.29
Cash in Treasurer's hands as per last annual report.....2756.96

Whole amount, $6139.25

DISBURSEMENTS.

AS PER ORDERS FROM THE BOARD OF MANAGERS.

1852	Oct. 18,	J. Jackson, for Salary No. 55,		$58.33
	Nov. 15,	T. J. Murdock's " " 56,		262.50
	Nov. 15,	D. S. Burnet, for Jer. Mis. 57,		1000.00
	Dec. 13,	" " postage and stationary, No.	58,	3.50
	"	S. Hart & Co., bill for printing minutes,	59,	55.08
1853	Jan. 10,	D. S. Burnet, bill for sending out circulars,	60,	11.95
	"	J. Jackson, for salary,	61,	5.55
	Feb. 14,	D. S. Burnet, for Philadelphia Mission,	62,	50.00
	14,	" " " Buffalo, N. Y., "	63,	25.00
	Mar. 14,	Wm. L. Crittenden, for salary,	64,	25.00
	Apl. 11,	D. S. Burnet, for Jerusalem Mission,	65,	700.00
	11,	" " " N. E. Co-operation,	66,	150.00
	11,	" " " bill of medicine for Jer. Mis.	67,	98.00
	11,	" " " postage and stationary,	68,	4.94
	May 9,	" " " Buffalo, N. Y Mission,	69,	25.00
	19,	" " " Jerusalem, "	70,	19.00
	Aug. 8,	" " " Philadelphia, "	71,	50.00
	8,	" " " North Eastern Co-operation.	72,	150.00
				$2693.85
		Balance in Treasurers' hands,		3445.40
			Whole amount,	$6139.25

Oct. 18, 1853. W. C. IRWIN, RECORDING SECRETARY.

After closing the report, and during the progress of the meeting, the following contributions were received from Delegates and others.

J. I. Rodgers, Elizaville, Ky., Life Membership	$25.00
Park Walton, Pt. Pleasant "	2.00
James Ellis, " " "	1.00
M. White, Covington, " Church,	10.05
Dr. E. O. Bell, Flemingsburg, Ky., Liberia Mission,	5.00
Mother Mary Dalton, Maysville, "	10.00
John T. Powell, Pleasant Grove, Ohio,	5.00
Jacob Burnet from Congregation, at corner of 8th and Walnut Streets,	10.00
Andrew Leslie, " Sunday School, " " " for Jer. Mis. School,	20.00
Isaac Errett, Jerusalem Mission, School,	2.00
" " on Life Membership,	5.00
R. S. Compton, from Church at Mount Healthy, Ohio,	3.00
" " " " " Liberia Mission,	10.00
Sarah Stout, Cincinnati, Ohio, "	1.00
Andrew Wood, from Maysville Church,	12.70
J. Rodgers, Woodford, Ky., for Liberia Mission,	5.00
G. W. Branham, Franklin, Ind., from ch., for Jerusalem Mission,	17.33
H. E. Green, Brownsburg " " " $4.25	
Liberia " 3.00	7.25
Mission Meeting, collection, corner of 8th and Walnut streets, Cin. O.	77.61
Kentucky State Meeting Loan, to Liberia Mission,	300.00
" " " Donation " "	21.25
" " " " " Jerusalem Mis.	74.50
" " " " " A. C. Missionary Society,	11.25
Dr. Joseph Ray, Cincinnati, O., "	5.00
Christian County, Ky., by Alexander Cross,	28.00
William C. Noble, Cincinnati, O.	1.00
Elizaville Church, Ky., for Liberia Mission,	18.00
	$687.94

W. C. IRWIN, RECORDING SECRETARY.

REPORT OF THE TREASURER

OF THE

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

A. TROWBRIDGE, DECEASED, LATE TREASURER.

IN ACCOUNT WITH THE SOCIETY.

1852	Oct. 20,	To balance on hand as per last report	$2756.96
	23,	" cash from Recording Secretary as per receipt, No. 28,	200.00
	Nov. 15,	" " " " 30,	350.23
	Dec. 21,	" " " " 31,	182.00
1853	Jan. 10,	" " " " 32,	167.00
	Feb. 14,	" " " " 33,	91.43
			$3747.62

CR.

1852	Oct. 21,	By cash paid order,	No. 55,	$ 58.33
	Nov. 15,	"	" 56,	262.50
	15,	"	" 57,	1000.00
	Dec. 13,	"	" 58,	3.50
	17,	"	" 59,	55.08
1853	Jan. 10,	"	" 60,	11.95
	10,	"	" 61,	5.55
	Feb. 14,	"	" 62,	50.00
	14,	"	" 63,	25.00
	Mar. 14,	"	" 64,	25.00
	Apl. 11,	"	" 65,	700.00
	11,	"	" 66,	150.00
	11,	"	" 67,	98.00
	11,	"	" 68,	4.94
				$2449.85
			Balance,	1297.77
				$3747.62

GEO. TAIT, TREASURER,

IN ACCOUNT WITH AMERICAN CHRISTIAN MISSIONARY SOCIETY.

1853	Sept. 10,	To cash as per receipt to Recording Secretary	No. 34,	$ 200.00
	10,	" " "	" 35,	700.00
	20,	" " "	" 36,	260.00
	20,	" " "	" 37,	202.05
	Oct. 18,	" " "	" 38,	1029.58
				$2391.63

CR.

1853	Sept. 10,	By cash paid order,	No. 71,	$ 50.00
	10,	"	" 72,	150.00
	Oct. 17,	"	" 69,	25.00
	17,	"	" 70,	19.00
				$244.00
			Balance in hand,	2147.63
				$2391.63

1853	Oct. 19,	To balance as above,	$2147.63
	Apl. 11,	" in hands of Executors of late Treasurer,	1297.77
		Total Balance,	$3445.40

GEORGE TAIT, TREASURER.

On motion, a committee on the nomination of officers for the ensuing year was appointed, namely :

A. E. STRICKLE, of Wilmington, Ohio,
DR. L. L. PINKERTON, Midway, Ky.
J. B. NEW, Indianapolis, Ind.
JACOB BURNET, Cincinnati, Ohio.

On motion, a committee on order of business was appointed—consisting of

ISAAC EVRETT, Warren, Ohio,
JOHN T. POWELL, Pleasant Grove,
JOHN I. RODGERS, Ky.

A Resolution offered by Alexander Campbell, in his opening address, was, on motion, read and adopted:

That Bro. Ephriam A. Smith be requested to report at proper intervals to the Cor. Sec. of this Board, whatever he may deem important, on the condition and prospects of Liberia in particular and of Africa in general, with special reference to the location of a Missionary station in Africa, and that the prayers of the brethren, not only of this organization, but of all the brethren everywhere, be offered to the throne of Grace for his safe-keeping and protection, and for the Divine blessing upon his work of faith, and his labor of love, in this philanthropic, and noble enterprise, and also for Bro. Alexander Cross, who is to accompany him and his contemplated labors there.

On motion, J. M. Mathes was appointed Assistant Secretary.

On motion, the Delegates were requested to come forward and enroll their names.

The following resolution, by John Young, of Ky., was then read, and on motion, adopted :

That, at the close of the expected addresses of this evening, a collection be taken for the Liberia Mission, and that the hand of Christian Love and Sympathy be extended to Brother Alexander Cross, our Missionary.

On motion, adjourned to meet at 2 o'clock, P. M.

AFTERNOON SESSION.

The meeting being opened with the usual devotional exercises, the minutes of the morning were read and approved. The Auditing Committee being called, reported the accounts of the Recording Secretary, and Treasurer to be correct, which was accepted. The committee on nomination of officers for the ensuing year, made the following report, which, after being read, was, on motion, adopted :

PRESIDENT,
ALEXANDER CAMPBELL,.....Va.

Vice Presidents,

BENJAMIN FRANKLIN,.....Cin. O.
S. W. REEDER,.....Cin. O,
ISAAC EVRETT,.....Warren, O.
FRANCIS DUNGAN,..Baltimore, Md.
W. K. PENDLETON,....Bethany, Va.
WALTER SCOTT,.....Covington, Ky.
JOHN T. JOHNSTON, Georgetown, Ky.
DR. L. L. PINKERTON,.Midway, Ky.
JOHN YOUNG,.....Midway, Ky.
THOMAS M. ALLEN,.....Missouri.
JOHN T. JONES,.....Illinois.
B. U. WATKINS,.....Ohio.
S. W. LEONARD,.....Indiana.
Wm. ROUZEE,.....Pa.
JAMES CHALLEN,..Philadelphia, Pa.
JOHN O. KANE,.....Indiana.
JAMES M. MATHES,.....Indiana.
L. H. JAMESON,.....Indiana.
GEORGE CAMPBELL,.....Indiana.

Corresponding Secretary,

D. S. BURNETT,.....Cin. O.

Recording Secretary,

WILLIAM C. IRWIN,.....Cin. O.

Treasurer,

GEORGE TAIT,.....Cin. O.

Board of Managers

JOHN A. DEARBORN,.....Cin. O.
SIDNEY S. CLARK,.....Cin. O.
ANDREW M. LESLIE.....Cin. O.
HARVEY HAMILTON,.....Cin. O.
W. A. TROWBRIDGE,.....Cin. O.
GEORGE W. BISHOP,.....Cin. O.
JACOB BURNET,.....Cin. O.
THOMAS J. MELISH,.....Cin. O.
DR. B. S. LAWSON,.....Cin. O.
CHARLES H. GOULD,.....Cin. O.
ELIJAH GOODWIN,.....Indiana.
WM. MORTON.....Ky.
DR. JAMES HOPPLE,.....Cin. O.
GEORGE S. JENKINS,.....Cin. O.
JAMES LESLIE,.....Cin. O.
JOHN M. BRAMWELL,.....Cin. O.
R. M. BISHOP,.....Cin. O.
W. B. MOOKLAR,.....Covington, Ky.
JOHN D. STILLWELL, Covington, Ky.
THOMAS J. MURDOCK,.....Ohio.
J. J. MOSS,.....Ohio.
A. B. GREEN,.....Ohio.
W. M. IRVIN,.....Ohio.
ISAAC STRICKLE,.....Ohio.
A. S. HAYDEN,.....Ohio,

The committee on order of business presented their report, which, after reading, was accepted and adopted.

REPORT OF COMMITTEE.

The committee to arrange the order of business beg leave rerpectfully to report the following:

1st. The farther enrollment of Delegates.

2d. Reports of Committees.

3d. *Resolved*, That we highly approve the suggestions of the Corresponding Secretary's Report touching China, as a foreign field of Missionary labor; and that we recommend to the Board to keep it especially in view, and to lay before the brotherhood, from time to time, such facts as may enlighten them on the claims of this proposed mission, and for the providential openings for the proclamation of the word of Life.

4th. The best means to raise funds for Missionary purposes—under this head, without presuming to cover the entire ground, the committee submit the following resolution:

Resolved. That our Evangelists and Pastors everywhere, be requested to make Missions a topic of public discourse, at least, once every three months; and urge the Churches to make contributions quarterly for Missionary purposes.

5th. The best means to increase the number of faithful and devoted ministers of the Word.

6th. Miscellaneous resolutions.

Resolved. That, while entering heartily into the work of Foreign Mission, and deeply sympathising, alike with Palestine and Liberia, our Asiatic, and African Missionary fields, we desire to remember, also, the importance of Home Missions, and especially recommend to the Board to keep before them the claims of New England, Oregon, and California.

JOHN T. POWELL,
JOHN J. RODGERS,
ISAAC EVRETT. } *Committee.*

The 3d item in the report of the Committee on business, being in order, was on motion, read for consideration, and, after debate by Brethren Isaac Evrett, John Young, D. S. Burnet, Dr. Pinkerton, J. I. Rogders and J. J. Moss, was carried. The 4th was next taken up and bated by Brethren J. T. Powell, A. E. Strickle, Dr. Pinkerton, Isaac Evrett, J. I. Rodgers and John Young, and, after the failure of several amendments, was carried in its original form. The 5th item was passed over by motion, and the 6th taken up and carried without debate. Then, after some conversational remarks in regard to the 5th article, Bro. Walter Scott submitted a resolution in regard to it, which being seconded, he proceeded to speak upon it, and, at the close of his remarks, before further debate was made, a motion to adjourn was carried.

At seven o'clock in the evening a large audience assembled to hear the addresses of Brethren Isaac Evrett and Alexander Campbell, at the close of which a collection was taken up for the Liberia Mission. Bro. Alexander Cross, our Missionary to Liberia, then came forward in the presence of the Assembly, and, whilst the choir were singing an appropriate hymn, received from the Brethren and Sisters generally, with much feeling, the hand of christian fellowship and love,—services then closed with prayer by Bro. Dearborn.

MISSIONARY SOCIETY.

CORRESPONDING SECRETARY'S REPORT.

God is ever good. "Faithful is he that calleth us." He responds to every well meant and well directed effort of his saints by tokens of approval, and by generous rewards for the work of faith, the labor of love and the patience of hope. Our infant organization has realized in some measure the recompense of its labors. Had the amount of means been commensurate with the ability of our whole brotherhood a larger field could have been occupied and more good effected. The time has come when we should bestir ourselves. The state of the world and our position both demand it. The times invite labor. The annihilation of geographical distances draws the nations of the earth together in the bonds of a closer brotherhood. This propinquity gives rise to comparison, comparison gives rise to improvement, and improvement to continued progress. The colission is a struggle of mind with mind, and in that struggle is the elevation of the race. Shall not the true doctrine, the true reason, the sum of all wisdoms, the chief of all goods, the fruit of eternal love—Christianity; shall not this former of character, this patron of all art, science, literature, social improvement, and individual righteousness, play its part in the crisis of coming events!

Mahomet and Antichrist, the Greek and the Protestant Church, the Jew and the Primitive gospel are all now represented on the confines of Europe and Asia in the present movements of the Porte, of France acting for Pope Pius IX, Nicholas and England, the predicted fates of Israel and our own mission in Jerusalem. Popular discontent underlies western Europe like a sleeping mine, with the match ready for the explosion. From this coming convulsion the Lord may be designing much good for us shortly, much that will be in answer to prayers of ages and to the joy of Patriarchs, Prophets, Apostles and Angels. The

events preceeding the latter day glory, are the destruction of the Pope and the false Prophet, and the restoration of Israel to his own land and to the divine favor, through Christ Jesus, the Glory of God's people and the light of the Gentiles. These events many of us may live to see. They are in the programme of the drama now ready to be enacted by the nations. The Lord hasten the day!

Our position demands that our efforts be centupled. Our confidence is in the word of God as the expositor of his spirit. We have not covered the sword of the spirit with tinsel, but we have thrown away the scabbard. Before it all the Lord's enemies be as Midian before the sword of the Lord and of Gideon! Our trust is in the Lord. In the name of the Lord then let us do battle. Each individual should do more to send the gospel by him who is able to proclaim it, than those are willing to do who have carried round the world the effete offspring of the human imagination rather than the lessons of inspiration. We have not done as much as they. Should we not awake to righteousness and not sin, in an idiot lethargy that would give ourselves to ease and the world to ruin and the grave. If any other church have reason to send the word of God abroad, we more; the standard of our religion and Church is the Bible; the Bible is the word of God, indicted and substantiated by his spirit, and God himself assumes the responsibility of its success, if we place it under favorable social influences before the understandings and hearts of our contemporaries.

The effort made this autnmn, through the agency of the writer, by the board of the American Christian Publication Society, to place that institution in funds adequate to the carrying on of a productive business has realized a success which furnishes cheering indications of a bright future. The endowment of the Publication Society will ensure the prosperity of the Bible and Missionary enterprizes as may be seen by consulting the report of my labors for that Society, published in the proceedings.

THE JERUSALEM MISSION.

During the year, our Jerusalem Mission has been characterized by its former good fortune. Heaven has smiled upon the devoted mission family, and granted them a larger measure of health than formerly, and

consequently a larger amount of labor has been performed than during the preceeding year. The lives of two of the missionaries were endangered in the affair of Wady Farar, but a merciful Providence preserved them, though that beautiful but insecure valley was lost to the mission at the moment our faithful missionaries supposed they had secured a permanent and safe asylum for themselves and the indigent converts whom they hoped to protect. However, neither that event nor the instability of the deluded Bethlehamites, whose convictions were overawed by the fulminations of ecclesiastical wrath, had the effect to lessen the zeal nor abate the success of the devoted Barclay. The reader who would have his soul stirred by the most romantic incidents, for want of room here, must be referred to the "Jerusalem Mission," a volume whose object is sufficiently indicated by its title, issued by the American Christian Publication Society. The details of a most enchanting narrative may be found in this volume of 320 pages, and they should be read in all our churches to awaken or confirm the zeal of their component Christian families. Its influence upon the young people could but eventuate in incalculable good.

For near a year it has been obvious to the discerning that a collission between Turkey and Russia was almost inevitable. Recently, the clouds have thickened so fast as to excite the most serious public solicitude for the safety of our dear friends in the Holy city. However, no danger need be seriously apprehended. Their attention was early called to this subject and instructions given to repair to the island of Malta, a charming and safe retreat in the bosom of the Mediterranean where there is a mixed population, not altogether unlike that of Jerusalem, ready for evangelical labor. It is not improbable that the change of location has already taken place. What future direction the fortune of war or the events of peace may give to the affairs of our mission is known only to the Great Disposer of events.

THE INDIAN MISSIONS.

Owing to the state of his private affairs the missionary elect to the Cherokees has not been enabled yet to depart to the Indian territory. We hope to communicate some favorable intelligence next spring.

HOME MISSIONS.

Our Domestic Missions in Western New York, Central Pennsylvania, New England, and some of the cities have done well. The activity of the state organizations of Kentucky, Ohio, Indiana, Illinois, and Missouri, have well nigh relieved us of any care for their population. The State Conventions and the district organizations under them are beginning to work efficiently in the domestic field. However, the Colporteur System of the American Christian Bible Society is an important aid to weak churches and ill supported Evangelists, and thereby an important auxiliary to our own operations in Arkansas, Texas, Missouri, Kentucky, Iowa, Illinois, Pennsylvania, Ohio, and New York. The Church of Philadelphia, lately overburdened by the erection of a commodious house of worship, has been aided in sustaining the preaching of the word the past year by our Board. Three Missionaries have been in the field under the joint direction and support of the Board and the "*North Eastern Co-operation*" of New England. The success of this effort exceeded the expectations of those who proposed it. The Corresponding Secretary of the North Eastern Co-operation speaks thus of the enterprise in its incipiancy.

"The Board of the American Christian Missionary Society, a year since, proffered to the brotherhood East, through me, *six hundred dollars*, on conditions that the congregations form a co-operation; seek out and appoint, at least three evangelists: raise as much more money as would keep these brethren constantly in the field, and make such arrangements, generally, as should meet the approbation of the Missionary Board.

In April last the congregations were invited, by the brethren of St. Johns, N. B. to meet them, by letter or messengers, and determine, 1st. Shall we unite for this purpose? 2nd. On what conditions? 3d. What will each congregation give? 4th. How and by whom shall the business of the co-operation be conducted? These questions in substance, if not in form, were propounded, in a written circular addressed to all the congregations, and to many individuals. In some form or other nearly every circular called forth a prompt, interesting and most affectionate response. Subscriptions, soon, far exceeded our most sanguine anticipations. Some little communions, besides making provision to sustain a minister at their own locality, subscribed *one hundred dollars*. We were greatly encouraged. We had in our eves several brethren of good talents, fair education, and of good speak-

ing abilities, but wholly devoted to teaching literature and science, whom we expected would be willing to make great sacrifice for the dissemination of the truth. We were not disappointed in the state of their affections to exercise self denial for the good cause, but, before satisfactorya arrangements could be made, others, on whom we depended, became doubtful of our success or impatient of delay and all our plans came near proving abortive. Reluctantly, at last, we called upon brethren Garraty, Crawford and Hughes to take the field. I say reluctantly ; for the two former were needed in their respective fields of labor and the last named was becoming favorably known to the brethren. They, however, for the general good, responded to our call. After, therefore, nine months negotiation, these brethren have taken the field." -

The effort has effectually aroused the energies of the few brethren in New England. One or two new churches have already been established, and many converts added to the faithful.

FUTURE MISSIONS.

THE LIBERIA MISSION.—Sometime last spring I received the first encouraging response to the calls through our papers and the numerous letters which I had addressed to individuals inquiring for a suitable person for the proposed Liberia Mission. An intelligent gentleman wrote me that he had heard a slave address his fellow bondmen in such terms upon the subject of temperance as convinced him that the man for Liberia stood before him. The temperance discourse was written and committed to memory. I promptly replied that the Brethren of the Christian Church in Christian County Kentucky should free him and place him under the charge of this Missionary Society after some little time spent in the necessary literary preparation. In a very brief period I was informed that the shackles were off and Alexander Cross, so recently a slave, was at school. To his former master and the brethren of Christian County, we owe this boon. I immediately called the attention of the Christian citizens of Kentucky to these facts through the "Christian Age" and suggested the adoption of the mission by their State meeting, to be carried into effect by the agency of this the

American Christian Missionary Society. I am happy to learn that at the session of the State Convention at Harrodsburgh, in September, the subject was brought up by an offer of the missionary to the Convention for presentation by them to our society ; whereupon it was resolved that Brother Alexander Cross be tendered to the American Christian Missionary Society with funds for an outfit and one years' maintenance in Liberia. Brother Alexander is here and I have received from the hands of Brethren G. W. Elly and John G. Allen, $407.00, besides $28.00 from the Hopkinsville Church, by hands of the missionary, who was by them delivered at Cincinnati, free of charge. I have the pleasure to present him to your body and invoke your prayers in behalf of his labors.

The church in Hopkinsville, Kentucky, in their epistle to the Kentucky State Meeting, speaks thus of the missionary elect:

"The course of instruction under which we had placed him was prematurely stopped by a letter from Brother Ephraim Smith, which announced his intention of going to Liberia, and made a request that we should send brother Cross out with him. Such an opportunity was not to be lost, and consequently we made the effort to get the means to fulfil our desire, and succeeded in getting the funds to pay for him, and to send him to Cincinnati, or any point in Kentucky, from this congregation, with the help of some of the neighbouring churches.

"The first Lord's day in October has been chosen to set apart Brother Alexander Cross to the work of the Lord. The officers of several churches will participate with us in this solemn ordinance. Thus we will be able to send you a missionary thoroughly indorsed for, by the piety and intelligence of this county. You need not fear, then, beloved brethren, to receive him as a valuable auxiliary to the Lord's cause in benighted Africa, but accept him, as he is tendered, with the hope that God has raised up a man who will be his agent in scattering the seeds of truth in the hitherto barren tracts of Africa."

Having heard a discourse from the lips of this recently emancipated son of Ham, I can assure the brotherhood that Providence has given us a man ; wrapped up in a dark skin, truly, but a man who seems destined to large usefulness. He has good logic and oratory and if he keeps humble and industrious in the acquirement of knowledge and holiness, he will greatly enlarge his capacity for doing good. While on the seaboard I negociated the passage of himself, wife and child in the vessel of the Colonization Society, which is to take out emigrants about the 1st of November. All this is more than any one could have

divined at your last session, perhaps, more than any of us hoped to realize in so short a period. Blessed be the name of the Lord!

A CHINA MISSION.

Suffer us, beloved brethren, to call attention to the great Chinese empire, with its three or four hundred millions of idolaters, all speaking, and a large portion of them reading, one language, as a missionary field suitable for our occupancy at the earliest possible period. It is known to all that there is a mighty revolution going on in that country, at this time, one of the objects of which is to free the land from idolatry and idolaters by the hands of those who avow their belief in the truthfulness of the Holy writings. Without identifying ourselves with the quarrels of the Celestials, all the arguments of an enlightened humanity and all the motives of Christian benevolence, concur in challenging us to enter the field against the powers of darkness, clad with the armor of light and breathing the atmosphere of love.

We have not been enabled to do anything towards the establishment of missions on our Pacific border, not only the Golden Gate of a future empire on our own coast, but also the gate of access to the Oriente, for the sheer want of men. Our former experience assures us that when the proper men can be obtained, the money will come. The brotherhood at large should be awakened to these wants. Who can point to the men? All of which is respectfully submitted.

D. S. BURNET. CORRESPONDING SECCRETARY.
AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Upon the presentation of Alexander Cross to the assembly, by the Secretary, President Campbell, by request of the latter, offered prayer for the mission. A hymn was then sung.

"O'er the gloomy hills of darkness"

and the congregation advanced and gave the missionary the hand of recognition.

CONSTITUTION

OF THE

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

ART. 1.—This Society shall be denominated the "American Christian Publication Society," the object of which shall be to diffuse the knowledge of the Christian religion by the publication and circulation of religious Tracts, Papers and Periodicals, Sunday School books, and other works.

ART. 2.—Any member of the Christian Church, contributing twenty-five dollars, shall be a life-member; and any member of the Christian Church, contributing one hundred dollars, shall be a life-director; and every member of the Church who contributes one dollar, or more, at the annual meeting, shall have the privilege of membership during the meeting.

ART. 3.—The annual meetings of the Society composed of life-members, life-directors, and delegates from the Church of Christ in North America, co-operating with the Society, (each Church being entitled to three Representatives,) shall be held on the first Thursday after the third Lord's day in October, when the Board of Directors, and other officers, shall be elected, and the proceedings of the previous year reported.

ART. 4.—The Officers of this Society shall be a President, twenty Vice Presidents, a Clerk and a Board of fifteen Directors. The Board of Directors shall be composed of Brethren who shall live in Cincinnati or its vicinity; and the President, two Vice Presidents and a Clerk shall be selected by the Society from among the members of the Board of Directors.

ART. 5.—The Board of Directors, eight of whom shall constitute a quorum, shall have power to enact by-laws for the regulation of its own business, and the regulation of the Society, subject at any time to

revision by the Society; to manage all the business operations of the Society, and to appoint such committees and agents as to them shall seem fit.

ART. 6.—The President, Clerk, or either of the two Vice Presidents who belong to the Board of Directors, may call special meetings of the Board; and the Board shall have power to call special meetings of the Society.

ART. 7.—No change shall be made in this Constitution except by a vote of two thirds of the members present at an annual meeting, nor unless the same shall have been proposed at the previous annual meeting, or recommendation of the Board.

MINUTES OF THE SIXTH ANNUAL MEETING.

OF THE

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

The Society held its meeting at the Christian Chapel, corner of Eighth and Walnut streets, Cincinnati, on Thursday, October 20th, 1853.

The meeting was opened by the President.

Bro. B. S. Lawson reading the 145th Psalm.

Prayer by T. J. Murdock.

The President then delivered his annual address.

The Corresponding Secretary, Bro. T. J. Melish, made his annual report.

On motion, it was accepted.

REPORT OF THE CORRESPONDING SECRETARY

OF THE

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

In offering our report of the moral and material condition of the Society at the present time, and a history of its labors for the past year, we find great reason for gratitude to God for the improvement we are able to exhibit. In the report of the late Secretary, it was stated that the Society was destitute of means and almost of friends. Through the blessing of a kind Providence rendering faithful the efficient labors of our officers, we are happy to say, we now have both funds and friends, and the most substantial guarantees for their continuance and increase.

The American Christian Publication Society originated in an humble and prayerful desire on the part of a few brethren in Cincinnati, to contribute their mite to the enlightenment of their fellow citizens, speaking both the English and German tongues, on the great principles involved in our religious reformation. It was called the Cincinnati Tract Society, and for some years modestly and worthily fulfilled the mission it had undertaken, and saw the fruit of its labors in the conversion of more

than one, by means of its printed preachers. But in the year 1849, that convention, which, of all others, claims the title of *general*, recognizing its ability for a widely increased usefulness, gave to it its present national title, and called it to a higher sphere of activity and duty. Its beginning was very small, like the mustard seed of the gospel; its future history may be yet crowned with triumphant success, and we are sanguine and hopeful enough to believe it will be.

At the close of the last annual meeting, it was proposed on the part of some brethren to connect with this Society, a stock institution, to be called the Christian Book Union. Many friends of the Society, believing at that time the scheme proposed to be practicable, entered heartily into it, and used every exertion to carry it forward: but at last they were compelled, after some months delay, in the endeavor to procure the stock, to give it up as hopeless. Several brethren in this city nobly responded, but elsewhere but little practical sympathy was found. They returned, therefore, to the original platform of the Society, and subsequent experience has convinced us of its propriety. The present nature of the Society is that of a purely benevolent operation, having no individual interests in any way to subserve, and as such it commends itself to the generosity of the benevolent, while the Book Union project would have been only partially so; aiming to pay dividends on invested capital to stockholders, as well as subserve the interests of Christ's kingdom by its publications. From the report of Brother Burnet, who very kindly, and at considerable sacrifice, consented to act as our agent, (for which we are very much indebted, both to him and will be made to this meeting, it will be found that the sympathies of the to the kindness of his congregation, in allowing him to be absent) which brotherhood have been much more generously called forth, than they ever could be on behalf of any other project connected with the Society.

In regard to the material interests of the Society, we will speak first of the depository, next of its publications, and, lastly, of other business arrangements. Several months ago, to accommodate our increasing business, the publication rooms were enlarged to more than double their former capacity, giving them quite considerable facilities for enlarged business. They occupy a place which is every year becoming more and more suitable for commercial purposes, which is being felt in a continued increase in the amount and number of retail sales from month to month. The Society has secured the services of Bro. John Boggs, as agent, from whose experience and capacity, they have much to hope, in fidelity and promptness in attention to the orders of customers.

PUBLICATIONS.—During the past year, arrangements were completed for the purchse of the Christian Age, and the Sunday School Journal, which are now the property of the Society, and of course of the brethren. Some immediate embarrassments were felt in consequence of the terms of purchase, but they are now over, and we are happy to assure the brethren that those papers are now in an eminently safe and prosperous condition. The Christian Age has now attained a circulation of 6,200 copies, and is rapidly on the increase, so that we may confidently anticipate a circulation of 10,000 by our next annual meeting. The Sunday School Journal has a circulation of 8,000 copies, and its popularity may be inferred from the fact that it has doubled its circulation within the last year. These papers are conducted on the cash system strictly—no paper being sent until the money is received. From the whole tone of the correspondence we receive, we are entitled to believe that these papers stand higher than ever before in the affections of the brotherhood, resulting greatly, we think, from the fact that the entire profits of them, which is likely in future years to be considerable, will be devoted to the furtherance of the gospel.

Another edition of the Sunday School Hymn Book has been published during the year. The demand for it continues increasingly good. We have also published a work by Brother D. S. Burnet, entitled "Jerusalem Mission," which has met with ready sales together with an edition of the popular Scripture questions by Dr. L. L. Pickerton. This is the first of a series which the Society wish the coming year to complete. This one has awakened the public appetite for more, and brethren are asking that the remainder shall be forthcoming. A new edition of the life of Barton W. Stone, has also been issued. The Society have renewed their editions of tracts also within the yea:, though owing to their embarrassed finances, in the early part of the year, no new tracts have been added this year to the number. We invite the co-operation of the brethren in furnishing us with short manuscripts for suitable tracts, and we promise they shall appear in the coming year. We have also in the Depository a large supply of both English and German tracts on hand, to which we would call the attention of brethren present, as their distribution would afford them excellent employment on their way home. They can be purchased at the cheap rate of twelve pages for one cent. In the gratuitous distribution of tracts the Society has done but littte, from the fact that until recently they had not the means ; much more may be expected in the coming year, in this respect, from our improved finances.

Great interest has been awakened among the brethren on the subject of a Sunday School Library. From the beginning of our religious movement until now, we have been compelled to mould the minds of our children by the influences of sectarian books, trusting to subsequent efforts to eradicate the seed thus sown. Experience has taught us to begin at the fountain if we would purify the stream; to mould the minds of the young by a sound literature at first, rather than to trust to subsequent teaching to correct vicious early impressions. This makes the necessity for a pure moral literature for the Sunday School library; for in this day the Sunday School newspaper, and Sunday School library books are almost the only moral and religious reading possessed by children.

This is a work the Society has much at heart, and hope at an early day to acomplish. It is one which requires considerable capital, however, and cannot, and should not be inconsiderably hastened. Experienced brethren in all parts of the country have been written to, and have intimated their readiness to assist in the work of preparation; while the capital and business facilities for publication are being rapidly acquired. We hope to be able by the next anniversary to announce a library of fifty original volumes, published and in readiness for distribution. To supply the present demand for Sunday School Books, we have made a selection of the most unexceptionable volumes of the beautiful illustrated works of the American Tract Society for youth, and are filling our orders with it. Occasional donations are received from liberal brethren in behalf of the original library, now in course of publication, and we invite further liberality in aid of that work.

In addition to its own publications, the Publication Society have made arrangements with various publishers to enable them to keep on hand at all times a general stock of School, Theological, and Miscellaneous works, to supply the trade. They are ready at all times to fill, at the wholesale prices of the trade, everything in the department of literature, especially those works belonging to our own denominational literature. The works of Brothers Campbell, Scott, Burnet, Richardson, Pinkerton, and others, may at all times be procured at our depository, at the same wholesale prices charged by these publishers respectively, when orders are sent directly to them. Bibles and Hymn Books in every style of binding may be had wholesale and retail, with every description of Stationery. In a word we have all the facilities for an extended and vigorous trade, which we hope soon to realise. By arrangement with the Bible Society we shall at all times have on hand a large assortment f Bibles and Testaments, with which colporteurs will be furnished at cost.

In looking at the future of this Society, we have cheering and sanguine anticipations of success. When we see what has been done for Methodism and Presbyterianisms, and all the *isms*, through means of their literature, and the profits upon it appropriated to the furtherance of these causes, we are justified in believing this Society to be in no wise inferior to the other in wideness of sphere of usefulness, and we feel certain that when we ask the prayers and liberality of the brotherhood in aid of our enterprise, it will not be in vain; and we firmly believe, that when from the land of the blessed, we may look back upon the agencies which God's blessing made successful on earth to the conversion and salvation of men, we shall find that not the least important among them was the American Christian Publication Society.

T. J. MELISH,

CORRESPONDING SECRETARY.

The Treasurer, Bro. R. M. Bishop, made his annual report. On motion, it was accepted, and a committee of three, consisting of Brethren Moss, Pinkerton, and Errett, were appointed to audit the accounts.

On motion, Bro. Burnet was requested to make a report of his agency. His report was accepted.

On motion, *Resolved*, That Bro. Burnet be requested to write his report; and that it be published with the minutes.

On motion, *Resolved*, That a committee of three be appointed to arrange business for this meeting. Brethren D. S. Burnet, L. H. Jamieson, and J. B. New, were appointed that committee.

On motion, *Resolved*, That the minutes of the meeting of the Board held on Oct. 17th, be read, as they suggested the necessity of a change in the Constitution, to enable us to obtain an act of incorporation.

On motion, *Resolved*, That the suggestions of the Board be now considered by the Society.

On motion, *Resolved*, That the suggestions be referred to a committee of five, and report this afternoon.

Brethren J. Young, Dr. Slawson, J. J. Moss, L. L. Pinkerton, and Jacob Burnet, were appointed that Committee.

On motion, *Resolved*, That we have a recess till 2 o'clock.

Dismissed by prayer.

2 o'clock, P. M.

The meeting was opened by Bro. J. B. New, engaging in prayer.

Minutes of the previous meeting read and approved.

The Committee, to whom was referred the order of business, reported as follows :

1st. —Enrollment of members.
2d.—Consideration of Constitution.
3d.—Appointment of Committee on Nomination.
4th.—Report of Committees.
5th.—Micellaneous Business.

On motion, Report accepted.

The Committee to whom was referred the revision of the Constitution, reported. Report accepted.

On motion, it was *Resolved*, To consider Article by Article.

On motion, ART. 1st was read and adopted.

ART. 2d was read. Bro. J. J. Moss proposed to amend it by substituting "any person" instead of "any member of the christian church."

After some debate, the previous question was called for, and the question taken upon the amendment, which was lost. The question was then taken on the original article, and passed. On motion, it was amended by adding: That every member of the Church, who contributes one dollar, or more, at the annual meeting, shall have the privilege of membership during the meeting. ART. 3, adopted ; ART. 4, adopted ; ART. 5, adopted ; ART. 7, was read and was proposed to be amended by striking out the phrase "on recommendation of the Board." The amendment was lost.

On motion, the Constitution as amended, was then adopted entire, and appears first in the minutes.

On motion, The following Brethren were appointed a Committee on nomination of Officers, viz : Brethren R. M. Bishop, L. L. Pinkerton, L. H. Jamieson, J. J. Moss, James Hopple.

The Auditing Committee reported as follows, viz :

The Committee appointed to audit the Treasurer's Account, beg leave to report that they have examined the same, and find it correct. The amount received during the year is two thousand four hundred and thirty-seven dollars and ninety-six cents; the amount paid out, one thousand nine hundred and forty-eight dollars : leaving a balance in the Treasurer's hands of four hundred and eighty-nine dollars and ninety-six cents.

Signed,

J. J. MOSS.
L. L. PINKERTON. } *Committee.*
I. ERRETT.

On motion, their report was accepted.

The Committee on Nomination of Officers reported as follows:

PRESIDENT.

B. S. LAWSON.

VICE PRESIDENTS.

D. S. BURNET,.....Cincinnati, O.
GEORGE TAIT,.....Cincinnati, O.
ALEX. CAMPBELL,.....Bethany, Va.
J. J. MOSS,.....Ohio.
R. J. LATIMER,.....Kentucky.
L. H. JAMIESON,.....Indiana.
CHAS. FARQUHARSON,.....Mo.
LOGAN WALLER,.....Va.
GEORGE J. BYRD,.....N. Y.
H. R. PRICHARD,.....Indiana.
N. WHITE,.....Kentucky.
W. B. FLINN,.....Indiana.
B. F. PERRY,.....Ohio.
B. FRANKLIN,.....Cincinnati, O.
JOHN A. DEARBORN,..Cincinnati, O.
S. W. IRWIN,.....Kentucky.
WALTER SCOTT,.....Kentucky.
JAMES MATHES,.....Indiana.
BUTLER K. SMITH,.....Ohio.
JULIUS STEVENS,.....New York.

DIRECTORS.

B. S. LAWSON,
D. S. BURNET,
GEORGE TAIT,
J. B. DARST,
JACOB BURNET,
C. H. GOULD,
JOHN BOGGS,
W. A. TROWBRIDGE,
H. HAMILTON,
GEO. S. JENKINS,
JAMES LESLIE,
A. M. LESLIE,
THOMAS J. MELISH,
JAMES HOPPLE,
R. M. BISHOP.

On motion, their report was accepted and the brethren duly elected in accordance with their nomination.

Bro. Jacob Burnet presented the following resolutions:

Resolved, That this Society shall continue to be a benevolent association, under the name of the "American Christian Publication Society," whose object it shall be to diffuse the knowledge of the Christian Religion, by the publication and circulation of religious Tracts, Papers, Periodicals, Sunday-School books and other works; and that the Society become incorporated under the sixty-sixth, sixty-seventh, sixty-eighth, sixty-ninth and seventieth sections of the act "to provide for the creation and regulation of incorporated companies in the State of Ohio, on the first day of May, A. D. eighteen hundred and fifty-two." Passed.

Resolved, That the Clerk of the Society furnish a copy of the proceedings of this meeting to the Recorder of Hamilton county, Ohio, for record, as required by the sixty-seventh section of the act "to provide for the creation and regulation of incorporated companies in the State of Ohio, passed May 1st, 1852." Passed.

Bro. S. W. Leonard presented the following notice:

OCTOBER 20th, 1853.

Notice is hereby given, that a motion will be made at the next annual meeting of the American Christian Publication Society, to alter the 2d Article of the Constitution of said Society, by substituting the word person in place of the word member.

(Signed.)
S. W. LEONARD.

On motion of S. W. Leonard,

Resolved, That this meeting recommend to the Board of this Society, that the editors of the "Christian Age" be continued as such, and be reasonably remunerated for their services. Passed.

JAMES LESLIE, RECORDING SECRETARY.
T. J. MELLISH, ASSISTANT SECRETARY.

REPORT OF D. S. BURNET,

MISSIONARY AND GENERAL AGENT

OF

AMERICAN CHRISTIAN PUBLICATION SOCIETY.

At the request of the Business Committee, made to me about the last of July, I took into consideration the proposition to undertake a temporary agency in behalf of the American Christian Publication Society, provided my church would agree to the arrangement. Having arranged my plea and plan of setting it forth, and the consent of the church having been obtained for an absence of some six or seven weeks, I started July 28th, "like Abraham of old," "not knowing whither I went." The steamer landed us at Warsaw, Kentucky, in time to have the church bell rung and a congregation assembled.

Seventy-seven dollars in cash and pledges, were the first fruits of the enterprise. The next day I proceeded, by boat, to Carrolton, where I secured one life directorship, two life memberships, some donations, and a loan of five hundred dollars, at simple interest. I was satisfied that I had neither misunderstood my enterprize nor miscalculated the liberality of the brotherhood, and that a correct plea could be successfully urged upon the attention of the community. I felt encouraged to proceed. I stepped upon another steamer and obtained one hundred dollars from the first passenger whose hand I grasped. Subsequently I visited Ghent, White's Run, Mt. Bird, on the Kentucky shore, Madison, Columbus, Edinburgh, Franklin and Indianapolis, Indiana. At each of these places I staid only a few hours, except at Columbus. Here I preached two days, and received some confessions. In all cases I did missionary labor, and generally with marked results. I also visited, in a more hurried manner, Dover, Beasly's Creek, Maysville, Kentucky, and Red Oak, Brown County, Ohio. At the latter place I spent some days, realizing both spiritual and material aid. Several were converted, and the cause revived.

I spent several days with the Wilmington Church, of Clinton county, Ohio, and received the offering of the new-born converts, and the older professors, to the amount of about five hundred dollars. This church, since our protracted meeting in June, had continued prosperous. The new converts seemed zealous and firm. Two of the young men whom I had baptized, I found determined to devote themselves to the Lord. They are now prosecuting their studies at Bethany College. The Lord make them bright shafts in his quiver!

A short time after, I visited the annual meeting at Antioch, and obtained a number of life members. Near thirty persons obeyed the Lord at this meeting. The neighborhood of Reynoldburg and Hibernia were also visited, and a considerable sum secured for the Publication Society. The annual meetings at Euclid, and Stowe, O., did not yield much, because no public advocacy of the course was attempted at those places. An agent of the Ohio State Convention being on the ground, I did not embarass his proceedings by the introduction of another plea. Privately, I received considerable aid, for both the Bible and Publication Societies. I visited the New York State meeting rather than Canada, which I had originally designed seeing. From the brethren of New York, assembled on the margin of Lake Oneida, I and my cause, received a hearty welcome. This body is small. The churches are few, and generally weak. A well instructed and warm-hearted missionary could accomplish much good in this young Empire. Thence I repaired to the great metropolis, Baltimore and Richmond, being defeated in my intention to visit Philadelphia by an accident.

New York is a monstrous aggregation of activities and confusions. It is a whirlpool, cataract, avalanche and earthquake all at once. There is very little steady footing or comfortable tranquility, and yet the heart of a mighty benevolence beats there. That vast, nervous, twitching, spasmodic population, has hidden away in its amplitude, a spiritual sensorium and sympathetic nerve. It has animation and feeling. But our church is not eligibly situated. There is a good deal of light, but there is a terrible bushel over it in the shape of the ragged end of 17th street. In time, the position will improve, but in the interim, another church might be raised in some distant part of the city, if sufficient effort were made. For the opportunity I had, my success was pretty good in the great city. Baltimore, however, exceeded New York and every other city, except the Queen of the West, where we have had the gratuitous labor and the largest amount of money. I had several pleasant meetings in New York.

Baltimore, after hearing several discourses, and witnessing their effects in the submission to Christ, of several of their fellow-citizens, at the conclusion of the address on the subject of the Society, subscribed, and partly paid, more than eleven hundred dollars in fifteen minutes time. The whole aggregate exceeded this amount considerably, before I left, and the cause seemed much revived.

Richmond received your representative, who had labored there and at Baltimore twenty years before, with great affection. Near one thousand dollars was subscribed readily at the conclusion of the address. From Richmond I hastened to Cincinnati to be in time for the Anniversaries.

I must not fail to observe that I took great pleasure in addressing several flourishing Sunday Schools, especially in New York and Baltimore. These schools are well conducted, and are doing good service to the cause. Baltimore immediately subscribed for one hundred copies of the Sunday School Journal.

THE PLEA.

The plea made in advocacy of the *American Christian Publication Society*, is a simple one.

1st. In our age, men read as much as they hear. They use their eyes as much as they do their ears.

2d. Reading costs less than hearing.

3d. Therefore, though the tongue must not be sacrificed to the pen, or the press, the extensive employment of the latter is essential to the success of any cause. God, of old, committed his revelations to the keeping of the graver and the stylus. By these he overthrew the idolatry of Pagan Rome ; by the press he has devastated the dominions of Papal Rome.

All denominations have their publications as the right arm of their power. Their preachers are more effective for having tracts and cheap volumes to prepare their way and to succeed their efforts. Holding only the Head and belonging to "the Sect," which, in the apostolic era, "was every where spoken against." We must have our approved issues, in which we shall have a literary and monetary proprietorship, by means of which we may commend the more extensively and efficiently to the world, the primitive gospel and order of all things. What a few private periodicals were to the cause in its infancy, a great publication establishment should be to a body of Herculean proportions and power.

ECONOMY.

Not only is there a necessity for a strong Publication Society, but there is economy in the endowing of such an institution.

I. *For without the endowment of such a Society, we waste some* $100.000 *or* $200.000 *per annum.*

We have 100.000 readers, who spend an average of $5,00 annually for reading matter, and therefore, we, as a body, invest, every year, at least $500.000 in that manner. This is fixed capital, which yields a moral revenue to the consumer, and a pecuniary one to the producer. This capital has a business value. It is a vast monetary resource of a numerous and growing people. This expenditure of $500.000 a year yields from $100,000 to $200.000 annually, to persons who furnish the books and papers read. Private publishers, and great corporations, reap this harvest, which contributes its quota to enrich the princely booksellers, and the various mammoth denominational book concerns of England and America. We are thus wasting the Lord's money. Let us avoid such waste in the future by issuing the books and papers upon which these enormous profits are made. Large establishments, like those of the American Bible Society, American Tract Society, Methodist Book Concern, and other denominational publishing societies, Bagster's, and the Harper's establishments, etc., can make and save these profits, for they have the advantage of capital, fixtures, credit, markets, etc., while many minor concerns, after maintaining a feeble and sickly struggle of years, sink to an unhappy grave amid the wail of crushed hopes and vexing disappointments.

II. Economy requires permanence. Several private establishments might possibly divide the patronage of the brethren with the establishments of other denominations, and other firms; but, they would not only thereby support private interests, and thus waste our public treasure, but, also they would expose the whole enterprise of publication to constant interruption by the necessities and caprice of individuals, and the inroads of death upon their ranks. The experience of all denominations and associations is decidedly in favor of union of effort, and concentration of means.

We need Libraries.—Two or three Sunday School Libraries; Historical Library, civil and ecclesiastical; Church Library; Minister's Library; Library of Christian Evidence; Missionary Library; Library of Biography, civil and evangelical; Popular library of Philosophy physical and moral; Library of Eloquence; Library of Christian Poetry, etc., etc.

We need Christian School Books.—The necessities of our people demand a peculiar literature, but nowhere more than in the department of the common school. Our publication society needs the profits of a school series. We must have the series and our cause must have the profits which now support the splendors of our book princes in our Eastern and Western cities. Such a series could be produced as would prove a benefit to our country and be acceptable to all parties as well as to our Church. A plan so comprehensive as to include these and other works which might be named, demands a *permanent establishment of large means and vigorous management, such an establishment as the Publication Society is constructing.*

III. Economy peculiary demands such a publication establishment at this crisis. Our Bible, Missionary, and Educational objects are in need of support and enlargement. This book and publication enterprize will be a helper, a money maker for their sakes, a money saver for the Lord's treasury. It can also have its eye upon the claims of the superanuated minister, and the comfort of his declining years in those cases in which a career of usefulness and sacrifice has thrown the burden of want and weariness upon the feeble shoulders of decrepitude. The cries of the faithful preacher's widows and orphans should be heard, and ample arrangements made for the relief of such. We need and we want one thousand preachers in addition to those in the field. Therefore, we should have a fourth of that number of young men in college classes, and as many more pursuing a course of Christian learning. The Jerusalem Mission should expand into a Syrian establishment; Greece, Italy, and every European power should have its Christian and colporteur stations; the three or four hundred millions of Chinamen to be reached by one tongue, should be attacked with the sword of the Spirit, and the primitive Gospel displayed upon this ample theatre. Here a mighty field is to be won by some one. But time would fail me to further speak of Africa and our own continent, of the islands of the sea, and the frozen poles. Our Publication Society has its Mission in the equipment and support, in part, of the men who shall yet, under God, render the hills and dales of these mighty countries vocal with the praises of the Lord of Sabaoth.

THE RESULTS OF THESE TWO AND A HALF MONTHS' LABOR.

My hasty labors of two-and-a-half months in some few places in the States of Kentucky, Indiana, Ohio, New York, Maryland, and Virginia,

have resulted in pledges and cash to the amount of some six thousand dollars (increased during the convention to over seven thousand.) These sums were mainly contributed in life directorships at an hundred dollars, and life memberships at twenty five dollars, payable one fifth down, and the remaining four fifths in four annual instalments. However, many brethren, much to the advantage of the Society, preferred to pay down the whole amount.

The great Head of the Church, and of all things give success to this enterprize and encourage the brotherhood, to respond to the call of the agent or agents who may present the subject to their further consideration!

LIFE MEMBERS.

The following persons became Life Members of the CINCINNATI CHRISTIAN TRACT SOCIETY, and are entitled to all the privileges of such, in this, the American Christian Publication Society.

R. J. LATIMER.
MRS. D. S. BURNET.
MRS. E. CHALLEN.
MRS. S. LAWSON.
MRS. MARY JANE GOULD.
ELDER WALTER SCOTT.
ROBERT ASHFORD.
ARCH'D. TROWBRIDGE.
JAMES LESLIE.

LIFE DIRECTORS.

Of $100 each, procured by Brother D. S. Burnet.

C. H. Gould, Cincinnati,	paid	$100.00
R. M. Bishop.	"	100.00
George S. Jenkins,	"	100.00
James Hopple,	"	20.00
Lysle Lodwick,	"	40.00
Jacob Burnet,	"	40.00
W. A. Trowbridge,	"	30.00
S. G. Burnet,	"	40.00
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Henry Hathaway,	"	
George Tait,	"	30.00
Harvey Hamilton,	"	40.00

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J. B. Darst,	"	.....	40.00
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D. S. Burnet,	"	.....	100.00
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J. J. Ferguson,	"	.....	
Wm. M. Bates,	"	.....	
Mrs. Judge McLean,	(to be paid in instalments.)	.....	500.00
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J. W. Strickle,	"	.....	20.00
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James Trabue,	"	.....	25.00
Mrs. Irene Smith,	"	.....	20.00
Wm. Terry,	"	.....	
H. H. Honnore,	"	.....	

LIFE MEMBERS,

Of $25. each procured by Brother D. S. Burnet.

General John Payne,	paid	.....	$5.00
Mrs. Mary Payne,	"	.....	5.00
Mrs. Julia A. Waller,	"	.....	5.00
Ezma M. Waller,	"	.....	5.00
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LIFE MEMBERS.

OF THE

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OF $25.00 EACH.

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W. S. Dickinson,	"	.....	
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N. B. Several of these Life Directors and Life Members were obtained during and after the anniversaries, before this report went to press.

SPEECH OF ELDER JNO. YOUNG,

DELIVERED BEFORE THE

AMERICAN CHRISTIAN BIBLE SOCIETY.

Certainly no book has ever occupied so large a place in human attention as the Bible.

It has attracted to it the study of the greatest minds of the world, and yet it is the every day book of the unlearned and humble poor. To the learned it presents heights of mystery and depths of profound thought, requiring all his skill to measure; and to the unlearned, it offers truth, self-evident as the light of the sun, and capable of being understood and enjoyed by every intelligent creature under heaven. It has also, in every age, been a rallying point of intellectual strife. Its friends have counted the amount of its words, and numbered up its very letters. They have pinned its precepts upon the borders of their garments, painted them upon the walls of their sacred houses, multiplied its copies without bounds or limit. It has laid its spell upon their hearts, guided their lives, been the foundation of their hopes, and the solace of their death, while its enemies have assailed its truthfulness, insulted its purity, gloried in their ability to resist all its influences, and hoped for the time, when in disgrace, it would be driven out from the abodes of men. Yet, though its advent has stirred up all these waters of bitterness, and roused this angry and ceaseless warfare, it is not a book of war, but of peace. It breathes forth the spirit of peace, of love, and of gentleness in every page, and never will the tumults of earthly selfishness be quelled until its voice is heard and obeyed to earth's utmost bounds.

It has been appealed to by the most opposite parties, and used for the most heterogeneous purposes. The fiery zealot has called upon the Bible to authorize and sanctify his bloody deeds of persecution,

done in the insulted name of religion. The tyrant has fortified his throne, and rendered his sceptre more terrible, by arguing from its pages the right Divine of Kings to rule, and vassals to obey, while the sufferer and the oppressed have clasped it to their bosom, lived upon its promises, and practiced its holy spirit in the forgiveness of their enemies.

It holds up, continually, one God to worship, one Redeemer to love, one Church to enfold all God's servants in her embrace, and one Heaven to reward the toils of all good men. Yet its interpretation, or perhaps more properly, its misinterpretation, has divided Christendom into a thousand sects—each claiming to hold the truth and nothing more, and yet each ready to spurn that truth when it discountenances their views or policies.

The Bible, like the Savior and Lord of the Bible, has been assailed by enemies, forsaken by friends, wounded most severely by those loudest in protesting their love to it, and yet through the thickest of the fight, after lying a public spectacle of death-like ghastliness, the spirit of life has re-entered these two witnessess, they have ascended upon high, and a reformed world is now preparing itself to deal more righteously with the Bible, than she ever did before. The comprehensiveness of its historical revelations is truly wonderful. It opens its history with the dawn of creation, and the first hour of time is marked and measured by its first author, while, after having swept with eagle wing over the world's history, and embodied in its pages the most interesting events of time, past, present, and to come, it finally drops the curtain upon the end of earth and the final redemption of the sons of God. It stretches into the darkness of the past, and amidst the mists of fabulous antiquity, it guides our steps to true and rational results. It glorifies the present with the power of light and love Divine, while soaring far above the stars of Heaven, it leaves us in the presence chamber of the great Creator of all worlds.

My object, however, is not to pronounce a panegyric upon the Bible. Compliments cost little to the utterer, and are worth little to the hearer; but I will try to show you what this book does for men, and thus give it a place, if I can, in your judgments, as a book deserving of all gratitude and submission.

We live now under the full light of a Divine revelation, and filled as we have been from earliest years with that light, we can hardly picture to ourselves the gross darkness of an antideluvian age.

Yet there was a time when men lived only to eat, to drink, to plant,

to build, to fight, and finally to die. When, occupied almost exclusively with earthly things, vice reigned predominant—God's existence was hardly known—his will was no rule of life, and only the terribleness of his power was felt by men when hurling them into ruin. Our records of antedeluvian times are brief indeed—for this, perhaps, we should be thankful. No profit could result to us from a more intimate acquaintance with men without a God; creatures who had blotted out the image of the Creator, once impressed upon their humanity, and who, in violence, in wars, in cruelty, and in base passions, had sunk not to a level with the brutes that perish, but to a depth of degradation unequalled on this footstool of the Almighty. Yet wisdom was within their reach. The eternal power and God-head of a Creator, written as with a sunbeam upon the starry heavens, and reflected through earth and sea, was surely as palpably before their eyes as before ours, but yet they saw it not.

The beauty, utility, and Divine excellence of some actions would seem almost self-evident. The injustice, deformity, and abhorrent nature of others are so obvious as to carry their condemnation on their face. Yet, men lived in our world for thousands of years, conversant with all the instructive sense of right and wrong that can be supposed naturally to belong to the race, and yet they abhorred not the evil, neither chose they the good.

I am far from thinking that the evidences of Creating power, and of a Creator's wisdom are hard to find in Creation. They lie open everywhere, soliciting our attention. If a complicated piece of mechanism, with its numerous wheels, pinions, and contrivances, all tending to the effecting of some pre-contemplated end, proves a workman, and cannot arise from chance, then, surely, creation proclaims a God. The stars, in their courses, weighed, balanced, and their motions regulated with mathematical precision, proclaim as they move, "that the hand that made them is Divine." Every plant and tree, carried by the regularity of the seasons through its nice history of growth, maturity, declension, and re-production, becomes a living proof, ever fresh and new, of a present Deity. The animal creation, in its endless variety of form, character, and adaptation to circumstances, impresses us with solemn awe, in contemplating wisdom and goodness expending themselves in the creation of life and happiness. But above all, in the mind of man, has the Creator reflected his own image and likeness. If the eye of the poet could behold the form of the Almighty, glassing itself in tempest, in the ocean, surely much more in the powers of the mind do we behold a reflection of Jehovah. The memory that calls back into new life

the annihilated past, the hope that pierces through the dim vista of years, and anticipates things to come, and the judgment that sits like a God, holding in its hand the helm of life, and separating the evil from the good, indiscernable as they are to the senses, yet controlling and impelling all the actions of men, these, I say, are surely present types of the Divine Spirit, hiding itself amidst the clouds, unapproachable by the senses, but manifested by a creation, instinct with life and regulated by wisdom.

Strange, surely, that the eye of man has so rarely detected these traces of a Creator, and that the ear has been so dull in hearing the voice Divine, on which hangs all our hopes. Yet, history proclaims the astonishing fact, that these mines of truth were unexplored of old, and their moral influence, consequently, were lost upon a world without a God—Gods there were indeed in olden times—numerous, almost, as men. The heavens had their Gods, every hill and valley, sea and river, were full of Divinities. All the actions of men were husbandry, love, marriage, and even drunkeness, had their presiding Deities, and the clashing of elemental strife was supposed to arise from the wars of these objects of their worship.

Amidst all this the unity of the Creator was unthought of. A presiding mind, a central soul of the world, was the discovery of later times—the product of an age of mind.

Yet, the unity of God is fully taught by creation. The same God that made the eye of man, made, also, the sun to shine upon it. The God of the dry land has commanded the sea to send up its vapors and scatter its waters upon the thirsty ground.

The animals we call amphibious, belong to the domain of two Divinities, and thus upon the ancient theory, would have been the joint product of both. The universe seems divided into its vast systems of starry world, but comets sweep through all space, binding systems into a universal brotherhood, and proclaiming aloud that there is one Jehovah. Where, then, says the objector, is the need of a Revelation when upon your own showing, all creation is a Bible. Yes, but 'tis a Bible somewhat hard to be read, and requires skill, intelligence, and a patient instruction, which rarely has been the lot of earth's toiling millions.

Hold now, you say to that parent who is patiently teaching his children to walk in the ways of wisdom. Let these children alone. They will learn to reason without the aid of rules. They will find the good and bad of human life by trial, and eventually after a thousand failures

they will discover natural laws of themselves. But the parent heeds not such counsel. He knows that their youth would pass by in giddy frivolity, and the fountains of knowledge be still unsealed. He knows that experience to them would be a severe teacher, so severe, indeed, that they might die in the seasoning. He knows that by his kind assistance more can be learned in a year than they, unassisted, could find out through life. He, therefore, teaches on, and mocks at the objections of the skeptic. So God speaks through the Bible, and a new light dawns on the world. He opens the ears of prophets and makes their hearts swell with truths more glorious than had ever entered into the human mind to conceive. These men proclaim their message aloud, and record it for the use of after generations.

And wide as their discoveries are known, is the darkness of superstition driven away, and the worship of One true and living God established. Judaism may seem to us cold and harsh when compared with the love and mercy of Christianity, but it contained more truth than the ancients were well capable of receiving, and as far as heaven is above earth, so far was it above all human systems of religion. Instead of leaving morality to be decided by the vague impressions of right which rise spontaneously in the mind, it set up a standard of conduct which has challenged the scrutiny of the world, and never met with a successful objector. The Ten Commandments, though recorded on tables of stone might well have been graven on plates of gold.

In comprehensiveness they are inimitable, covering the whole ground of human conduct as affecting God, our neighbor or ourselves; yet their brevity is such that their contents can be mastered in an hour, and, like a faithful monitor, they could attend the Jew in his outgoings and incomings, and direct him in all his ways.

Let our Missionaries carry them over the world now, and no where need they fear to meet any code of laws able to rival them in simplicity, grandeur, or suitability to human life. Yet these formed only the twilight of earth's illumination. They were only the droppings precedent to that full shower of pearly truths which fell so thickly in the teaching of the man of Nazareth. Behold the world bathed in the blood of her ten thousand wars. See men hateful and hating one another. See tyrany fortifying itself with cruelty, and trampling upon the weakness of nations. Mark the spoiler glorying in his rapine, and the debauchee in his lust. Hear the groans of afflicted humanity that find no helper. Then see the utter failure of all human remedies, and you then come to the teaching of Jesus of Nazareth as to a well of life in-

deed. Above the noise of human passion his voice is heard stilling the tempest and proclaiming peace. When he found men hiding themselves from the anger of Divinity, he allayed their terrors, healed their diseases, introduced them to the infinite love of his great Father in the heavens. Peace, righteousness, brotherly love and charity, find their noblest illustrations in his doctrine and his life; and as he dies, he leaves to the world a code of principles such as angels might delight to study and obey; also breathes out in his dying prayer, a love which finds no parallel on earth—a love self consuming as the flame of Sapho—devoted as the patriotism of Leonidas—unselfish as the patient tenderness of parent towards child—but, unlike all other love it captivates the hearts, not of a few admirers, but of the general humanity. Under its inspirations the apostles urge their way through dangers, snares, and death. In return for it an army of martyrs perish in the flames. Its vibrations are now felt to earth's utmost bounds, and, like the genial heat of spring, it causes a garden of graces to grow where barrenness and desolation reigned before.

Did our Bible consist of only the Ten Commandments, it would be well worth circulating over all the world, but when these laws are re-edited, expanded, and bathed in the love of God by God's own Son, they become at once the light and life of the world, and whether they shine in the Bible, they raise it above all other books, or shine in the church of God, they make that society glorious as the sun, fair as the moon, reverential as the depository of the Divine glory. We are conscious, however, that in our expositions thus far, of the great truths of Divine revelation, we have not been doing full justice to God's plan of reforming the world. We have been abstracting these principles from their historical connexions, and looking at them thus isolated and alone, but God has set them up to view, surrounded on all sides by the history of the times when they were unfolded.

While the Bible is evolving its first truth, that there is one God—the Creator, it is also giving us a panoramic view of a world lying in wickedness, and becoming too vile to live, and impressing us with the wonderous contrast of God's servants, whose souls were enlarged by knowledge and love, laboring for the good of their race and showing by their toils and sacrifices, that, of them the world was not worthy.

When, too, the moral law is given, there rises up around it a galaxy of illustrious characters, Moses, Joshua, Samuel, and the Prophets, challenge our admiration. True, their deeds are not celebrated as those of heroes in the glowing language of poetry. Neither does eloquence draw

upon its resources to cover their defects and increase their virtues, but with a power of description true even to life, they speak and act before us. We are charmed by their simplicity, we are captivated by their benevolence, and in their communion we imbibe their spirit and make advances in the road to true greatness.

Our own National Statesmen and Patriots we admire and imitate, but we look beyond their lives to an age of darkness and barbarism, and from the thick gloom there looks down upon us a great army of witnesses, who wrought righteousness, stopped the mouths of lions, and formed the pioneers in the rugged toils of reclaiming the moral wastes of a sin stricken world.

And if their numbers still increase around us in the days of Jesus of Nazareth, it is surely not wonderful. They had now a more glorious leader than Moses. He had not been merely up for a few days upon the Mount of God, amid the darkness and the thunder, but from his native heavens he came, and the feelings and utterances of heaven he spake in the language of men on earth. The shining of his face lasted not for days like the face of Moses, but in life and death the splendor of Divine attributes illustrated his character. He was the image of the invisible God—the first born of every creature—the brightness of the Father's glory, the express image of his person. The Apostles and early church had a near view of his glory, and were changed into the same image from glory to glory, even as by the spirit of the Lord.

And yet this mount of beatific vision remains with us to the present day. We have Moses and the Prophets, Christ and the Apostles, and like the vision of the mountain full of horses of fire and chariots of fire, they come to open our eyes, to banish our fears, and point the way of our deliverance. Shall we suffer this heavenly flame to wax low through our negligence and inactivity, or shall we not rather kindle these lights on every hill-top until the darkness of the earth has given place, and the Divine glory is reflected among all nations.

There are some professed friends of the Bible who would limit its true range of influence, and hem it in on every side. They tell us that the political light it gives is unsuited to modern times, and that its knowledge of natural laws and phenomena is either meagre or untrustworthy; but that it can yet well teach men how to sing, to pray, and what creed they should believe.

Now, I must confess, that a religion which begins and ends by singing psalms, repeating prayers, and pronouncing creeds would, I fear, be of little worth in this bustling world of ours. Instead of this I will ven-

ture to affirm, that the best politics of ancient times, are the politics of the Bible.

The science of government does not now seem to be a very hard one to discover, or reduce to practice. Every man reserves to himself all liberty, except where its exercise would interfere with the general well-being, and he delegates power to be exercised only in defining the boundaries of liberty, and securing its full enjoyment. We can not but believe that, to the men of ancient times, liberty was dear, yet they sold it for a mess of pottage. In every nation the multitudes succumbed without a struggle to some one whom chance or strength had made king over them.

He clothed himself in royal robes—he gathered thousands to wait upon him—whom he would he slew, and whom he would he kept alive.

The people fed him upon flattery—they trembled before his frown, and their unrequited toils enriched his treasure-house.

Egypt, Assyria, Chaldea, and all the ancient world had made them kings to reign over them, and liberty was hardly known in human speech. When God set the world an example of the first Federative republic, Moses made his brother a priest, but he carefully forbore to make himself a king. His successor, too, had in him no drop of Moses blood, yet he admirably suited the station—bold in war, expert in counsel, submissive to Divine authority. Joshua had no peer among ancient heroes, and, like our own Washington, he rejoices when the din of battle ceased, to retire to his little farm and teach the people how to be happy in peaceful citizenship, rather than erect a throne and rule over them with rigor.

Then a small but beautiful country, for the first time in the world's history, presented the spectacle of a people lately rescued from the most cruel oppression, now taught the arts of peace, divided into tribes, and the boundaries of their possessions, marked out by justice and equity, while the men who have toiled and suffered to give them this redemption, attempt no usurpation and grasp at no honor, but are content to be forever "first in the hearts of their countrymen." How wonderful to note that the first colony planted by God's own hand, should adopt the plan of a federative republic, with one chief magistrate, and that, after the lapse of thousands of years, when every possible form of government, monarchy, absolute and limited, aristocracy and turbulent democracy, have all been tried and found wanting, that the wisest statesmen and noblest patriots of modern times should return to the Divine model, and build up the hopes of liberty upon a foundation laid by God, originally

in Palestine. When the soul of the illustrious Patrick Henry was fired to enthusiasm with the love of freedom, and the hatred of kingly tyranny, he exclaimed, in accents never to be forgotten, "Give me liberty or give me death," he yet had not any clearer view of the evils of absolute power in the hands of one man, than was possessed by Samuel, the prophet of God. You ask, said he, a King, and he will speedily take your sons to wait at his table, to run before his chariots, to ear his fields, and make his instruments of war; they will become his bearers of burdens and ministers to all his pleasures. Your daughters he will employ in his kitchen, and for servants in his household; your fields, your vine-yards, your olive-yards, shall be his, the products of your industry he will seize upon as gifts for his pampered favorites, and when you feel the grinding hoof of despotism upon you, you will cry to God for help against your king, but the ear of heaven shall be shut against your prayer. But the people turned from the warning of the prophet, and their history soon exceeded the prediction. By the wars of their kings they were impoverished; by their idolatries they were corrupted; and through their misgovernment they finally were conquered by a terrible enemy, and carried into a far country to hang their harps upon the willows, and sing not the songs of Zion, but the lament of the captive.

Their nationality was gone, their hopes were blasted, their city burned with fire, and bleeding and torn, they fall back upon the mercy of that God whose authority they had rejected and despised. But the prospects of earth's redemption was not yet extinct. In the days of these kings, the God of heaven had promised to set up a kingdon, one too, that should not fall as a spoil before the mighty, but grow and fill the whole earth.

The inspired poets of ancient times have sang their loftiest strains in anticipation of its coming. The prophets have felt a new afflatus of divinity when they begin to describe its grandeur and its spread. The golden temple of Solomon, with all its splendid pomp of worship, fades away before its heavenly beauties. The life of one nation, and the hopes of wise men of all nations, hang upon its coming. Prepare ye the way of the Lord. Let every valley be exalted, and every mountain be brought low. Let all flesh see it together—Hosannah to the Son of David. But who is this? Here comes an humble man, the son of Mary, no purple robes adorn him, no well trained hosts attend his will, no glittering steel and nodding plumes proclaim the conqueror. The trappings of royalty are gone, and the throne of David may crumble into dust for ever. Disappointment seizes the multitude, and rage fills the bosoms of their leaders. The hosannah's have died away from

every tongue, and now they cry away with him, away with him, crucify him, crucify him, we will have no king but Cæsar.

Yet is he the King of Truth, and the King of Glory, and when the smoke of the deadly conflict has cleared away, we behold Messiah, the Prince, enthroned in heaven, and a republic of churches spreading themselves to earth's utmost bounds.

Never was there among men an institution of such inimitable simplicity as the church of Christ. It has no power to compell submission but the power of faith and love. Yet millions of earth's noblest sons and daughters gladly seek its heavenly fellowship. It has no Mecca for its shrine, no Rome for its metropolitan power, and not even a Jerusalem for its centre, for there its Lord was crucified, but the broad world is its field, and the hearts of regenerated humanity its throne. Its members are often poor, and retire far from the glitter of fashion and the pomp of power.

But they are taught that the soul of man is a glorious and a heaven-born thing, reaching in its aspirations far beyond the world, and they will never more surrender it to any power but that of God. Their characters are elevated, their spirits enlarged, their souls are free, for their teacher has taught them to call no man master, and ever when the crisis comes, to obey God rather than men. But the wise men of the world look upon them, and shaking their heads, they say they can not stand, that they will speedily be scattered, divided and destroyed. Their faith, say they, is too loose, too confused, and wants the order and precision which system could give. But the world was mistaken, for they had a faith that was to them the well spring of life. They fully believed that Jesus was the Messiah who had died for their sins, and risen for justification. They loved him for his toils, and they would obey him even unto death. Their religion entered not into nice distinctions, and loved not subtle and ingenious speculations, but it developed a love that subdued all things to itself that bound the whole family together, that covered over all apparent defects, and that carried the religion of Jesus over the then civilized world.

We now rummage the New Testament to find an exact plan of church government, but the plan we find suits not our taste. We find assemblies meeting to study truth and worship God. Their old men preside in their meetings while the apostles send them epistles, or pay them occasional visits.

But were these assemblies exactly alike? Were they fully organized, and were they drilled into form, like the rank and file of an imperial army?

I answer, no! We put our telescopes to our eyes and scrutinize every nook and corner of primitive christianity, Rome, Ephesus, Corinth, Jerusalem. The stately bishops with their lawn sleeves can not be seen. The ecclesiastical assemblies trying the causes, adjusting the disputes, and accurately defining the boundaries of orthodoxy, are no where apparent. How strange the oversight that the Churches' head should leave his followers with his truth in their hands to judge for themselves what this charter of their liberties contains, and to settle their own difficulties, amenable only to the great judge of all. Yet it is all explained, by keeping in mind that God is, by the gospel, fitting men for self-government, raising them above superstition and priestly domination, teaching them to think for themselves and to act for themselves, even as they must at last be judged for themselves. Turn again your telescope to the eighth century, and a new scene opens to your view. Here the boundaries of faith, all well defined, and the heresies and heretics are universally damned. There stands Authority, grim, and terrible, with the lash and the dungeon at its back. Here too, is order, from the begging monk, lowest in the scale, up to God's vicegerent, but, alas! alas! Christendom is again a moral desert, the soul of man is diversified, crippled and confused, love, charity, and mercy are gone, and unpitying despotism holds their place. There the true spirits of God's saints are crying out for deliverance, and anticipating again the dawning of true gospel liberty.

Heaven help us, we thought that differences were intolerable, that want of authority was a sad defect, like the tribes of Israel we were scattered, our enemies foraged our borders, while within, every man did that which was right in his own eyes, and we longed for kingly power and priestly influence; but we are cured, and we will clasp to our bosoms again our bibles as our true creed. Away for ever with all complainings at the congregationalism of the early churches. This was their most admirable feature, it enabled them to expand and spread among nations wholly unlike in customs and in speech. It guarded them forever against all the rents and schisms which factionism will ever and anon produce in any strictly organized body.

It made heresies die in their own cradle, affecting only the church where they began, having no arena of debate in the synod or church court, and giving them no hold on public sympathy through the anathemas hurled at them. Even in the present day we are prone, every man, to think that unless our remedy for evils be used, the body religious must die of its maladies. A thousand times we save the church or the

state when neither are in any danger. God set his church upon a great central rock of truth, and she stands unhurt amidst the storms. Neither have we faith enough in human intelligence. The despots of the old world said that Americans never could govern themselves, but time proves that a government based in popular intelligence and affection, is the strongest under heaven. The ark of our country is safest on the shoulders of all the people.

So is it with our religion. Priests have clothed themselves with its spoils. Controversialists have stirred up bad blood about its meaning, qacks innumerable have cured it of its ills. But before God I say it, a church based upon the Messiahship of Jesus, with the love of God in her heart, and a well translated Bible in her hands, is the most glorious sight under the sun. She is then broad catholic and comprehensive in all her views. She is kind, gentle and forbearing as Christ her Savior was, and her spirit of ancient power and martyr fame is worth to her ten thousand times all the forms that church history could exhibit, or our ingenuity devise.

Such a church must prosper and spread exceedingly ; but if forgetful of the rock whence she was hewn, she becomes dogmatic and tyranical even as others—the arm of her strength will be broken. If she looks with longing eyes upon the forms of sects around her, she may consolidate herself by adopting their order but her loss of true liberty and the cessation of free bible investigation will cover her with the pall of dead formalism and place the hopes of earth's reformation in other hands and distant times.

We are assembled this night to encourage each other in the work of circulating the Bible. There surely can not be a nobler enterprise. In bestowing upon the world the Bible, you give a pure literature, redolent wit hflowers of poetry, warm and impassioned in its appeals, even as the orations of Demosthenes, and presenting scenes as thrilling as the records of chivalry. But differ it does from all other literature in this, that while you are treading the meanderings of its history, and your ears are regaled by the sweet songs of Israel's bards, you are guided by the precepts of the wisest sages of antiquity, and the great shepherd of wandering humanity is leading you back to glory and to God.

There is, however, one peculiarity of the Bible that ought never to be forgotten, it is the only book on earth capable of giving us information concerning a future life, and opening to our view the portals of eternity. A future life was to the ancients the greatest of all enigmas, and the mystery of mysteries. They did not pass it by with disregard as some modern wise men seem to do, for no people ever cooly sat them down

satisfied with the prospect of their own annihilation. But they sought sedulously for information from this far off land, and the gatherings that rewarded their toil were small indeed. They studied the appearances of the body after death, to see if they could reassure their spirits that this destroyer had not made a full end of their friends; but no latent heat was there and they had to call upon their imagination to portray the likeness of a spirit hovering still around, as though reluctant to quit its former tenement. They proved the strength of their hold upon life, by embalming the bodies of their friends and building the tombs that time could not destroy. They sent forth their wisest men to travel into distant lands and collect all existing knowledge on this soul stirring topic. But these travellers could never meet with any vistants from the world of spirits, who could give reliable information. The writings of the poets, and the traditions of nations, showed that the beilief and hope of a future life was deep seated and universal.

They looked into their own hearts and they found the desire of it strong in life and ruling still in death. They gazed upon the grave, and it offered them only a ghastly corpse. They called to the sea, but it would not give up its dead. They cast their eyes upward but these orbs of light could tell no tidings of the lost spirit. O! the weight of that dread question, *to be or not to be.*

The comparison of that terrible abyss of eternal nonentity, the poetic hell of purifying torments, formed a relief—a sort of resting point on which the soul might gaze with a consciousness that it still had life at least, if nothing more, rudely did the storms of life blow upon the nations of Paganism, dark and frowning were the heavens over their heads; and while the thunder uttered its voice, and the grave yawned beneath their feet—no star of Bethlehem was shining through the gloom. No friendly haven, with its vine-clad hills, and charming vales, and happy populace, animated their exertions; and promised at last to reward their toils. But the Patriarchs and Prophets saw far off a better land. They were gathered to their Fathers, and the God of their life was still their God in death and in eternity. Their toils, their labors, and faith, proclaimed aloud, that they sought a country and a city, whose builder was their God. Were they deceived in this, the darling idol of their life? They trod upon the very confines of a spirit land. The visions of the Almighty fell upon them in their slumbers. Two of their own numbers passed into a spirit land, but not through the portals of death.

The Angels of God descended and shed a solemn awe around the pillow of the sleeping Jacob. Celestial visitants receive the hospitali-

ties of the father of the faithful, and kindle the funeral pile of the heaven doomed cities. The captain of a host, not of earth but of heaven, descends to receive the allegiance of Joshua, the new leader of the armies of Israel. Thus doors of communication were opened between earth and heaven. But, last of all, and greatest of all, the word of God, the wisdom divine, by which the worlds were made, descends; and as the Prince of peace is born, new companies of angels appear on earth and sing a sweeter song than ever; that joyful shout they once set up over a new formed world. "Glory to God in the highest, peace, on earth, and good will towards men." These surely were glorious salutations between the inhabitants of two worlds, but the way was not yet open, and the King of Terrors was not yet conquered; but when the crucified man of Nazareth awoke from the slumbers of the grave; when he bore aloft the gates of death upon his shoulders; and then by the power of his word and demonstration of his spirit, threw down by his spirit's descent, the pillars of superstition that had stood their ground for four thousand years, then there indeed was life and immortality brought out to light. "O! death, where now thy sting, O! grave, where now thy victory."

Let the poor, but pious, Lazaruses of the world, now take courage. Earth is a weary wild to some of its poor travellers. Heaven's bounties are scattered round with liberal hand, but these are not for them. King's rule and judgment thrones are set—but who shall right their wrongs? The minions of official pride drive them from the halls, not of justice, but of wrong. Friends are gone and no heart cherishes the memory of their woes. Meantime, to crown their sorrows and fill up their bitter cup, disease makes silent progress, it saps the citadel of life, covers the person with deformity, and leaves the dogs to minister to those whom men despise. At length the bowl is broken, the wheel is broken at the cistern, and the emancipated spirit ascends to God.

Now, at last, the strange mysteries of life are solved. David was bewildered when he looked upon the successful wickedness of men, but when their end appeared, he knew that God reigned. Soul of the pious dead, rest thou in peace, thy God has righted all thy wrongs, and bottled up all thy tears. The storms are over, the winds are still, and thou art moored for ever in a haven of peace. The spirits of thy fathers gather around thee, they recount to thee their toils, and tell thee all their sweet experiences. God's great universe now unlocks her storehouses of knowledge, and the emancipated spirit puts forth all her powers and fills herself over ever, with love and truth divine. But where are now thy oppressors? what is the darkness of their lot,

the agony of their remorse? Despair! My soul shrinks from the thought. Judgments, prisons, and even death, are cruel things, but often needful to the state, and God has seen them needful amid his great republic of worlds. Kiss then the Son, lest ye perish from the way, if once his wrath begin to burn but a little. Blessed are all those that put their trust in him.

Send forth then the Bible. Let it go every where, for every where its soul inspiring truths are needed. God is far off from men, it brings him near. Guilt presses down the soul, and fill all minds with dark forebodings. It only can remove it far away. Death is at hand to cut the present as he has cut down all former generations, but in the Bible is a deliverer, his form is fairer than the sons of meu, and grace is poured into his lips, and he proclaims, "I am the resurrection and the life, and he that liveth and believeth in me shall never die."